

THE
TRUE SPIRIT^x
OF THE
METHODISTS,
AND THEIR
ALLIES,

(Whether other *Enthusiasts, Papists, Deists, Quakers, or Atheists*) fully laid open;

In an ANSWER

To Six, of the *Seven* PAMPHLETS,
(Mr. LAW's being reserv'd to be consider'd
by itself;)

Lately publish'd against

Dr. TRAPP'S *Sermons* upon Being
Righteous over-much.

By which it appears, that the said PAMPHLETS
united make up one of the *greatest Curiosities*
that even This *curious Age* has produced.

They have cast their Heads together with one Consent, and are
confederate against thee. The Tabernacles of the Edomites,
and the Ismaelites, the Moabites, and the Hagarens: Gebal,
and Ammon, and Amalech; the Philistines, with them that
dwell at TYRE; Assur also is joined with them; and have
holpen the Children of Lot. Psal. lxxxiii 5, 6, 7, 8.

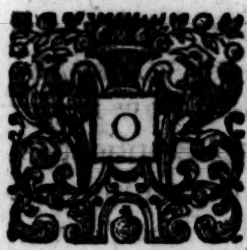
L O N D O N :

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*The true Spirit of the METHODISTS,
and their ALLIES, &c.*

F the six Pamphlets * lately publish'd against Dr. Trapp's Sermons upon being *Righteous over-much*, two have been already taken notice of in the Weekly Miscellany. The *First* (the weighty Mr. Seagrave's) was sufficiently consider'd in Numb. CCCXL. and some *Strictures* have been made upon a *Second* by another Hand in Numb. CCCXLV. To these Latter I shall make large Additions; and then proceed to animadvert upon the four remaining Pamphlets.

The *Second* (the *First* to be here examin'd) has the following Title: *A Preservative against unsettled Notions, and Want of Principles, in regard to Righteousness and Christian Perfection. An Explanatory Sermon, &c. Being an Answer to Dr. TRAPP's four Sermons upon the same Text perverted against*
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* Mr. Law's makes a *Seventh*; but That is to be consider'd elsewhere.

the METHODISTS. To which is prefixed a serious Address to all the true Members of Christ's holy Church: Meaning by Those true Members our modern *Enthusiasts*, or *Hypocrites*, or Both, called by the ridiculous Name of *Methodists*; Them, and Them only. A *Preservative against unsettled, &c.* The *Archness* of an *Enthusiast* is a whimsical Sort of Idea; yet This, you must know, is a piece of sheer *Methodistical Wit*. Dr. Trapp's *Preservative against unsettled Notions, and Want of Principles in Religion* is well known: And how lucky was this Writer in That sharp Application of the *Title*; Thus shrewdly turning the Dr's own Words upon himself! The former PRESERVATIVE is said to have done some Good; This latter, I am sure, will do none. Dr. T. has written against Atheism, Infidelity, Popery, Protestant Heresy, Schism, Erastianism; against Immorality, Profaneness, and Debauchery; against Coldness, and Lukewarmness in Religion, and the Cause of God; He has taught the Necessity of being *strictly Christian* both in *Faith*, and *Practice*, &c. Can no Quarter be given him by this pretended Saint, because he now writes against Enthusiasm and Hypocrisy? What he says about the Dr's *mistaking*, and *perverting* his Text, shall be consider'd in its proper Place. At present I observe that his Title-page is adorn'd with

two Motto's, from two *very different* Prophets, Mr. *Whitfield*, and *Jeremiah*. The first is a most false and villanous Reflexion upon the Clergy: The second, intended to make the same base, and unchristian Reflexion, is in these Words; *Woe be to the Pastors, that destroy and scatter the Sheep of my Pasture, saith the Lord, Jer. xxiii. 1.* I here take notice, once for all, (it would be tedious to mention the Particulars) that This Writer, *Whitfield*, and the Rest of the Sect, (as it ever has been the way of Fanatics, and others who hate our Church) perpetually apply the Words of the true Prophets in Scripture against the false ones, to abuse all the *English* Clergy; all, I mean, in this present Instance, except those very few, (four, or five) of their own Faction; thus profanely railing in Scripture-Language, without the least Truth, or so much as Pretence of Proof; begging the Question, and taking That for granted which is the very Point to be made out.

In his Address to all the *true Members*, &c. he acknowledges the two Extremes, of Defect, and Irreligion, on the one hand, of Excess, and Fanaticism, on the other. Why then does he, in that frantick Manner, rave against Dr. T. whose Business it is to establish that Distinction, and shew the Mischiefs on *'both Extremes'*; tho' his *Subject* led him to insist chiefly upon
one

one of them? There is indeed this difference; The Dr. *points out* those Excesses, and *proves* them to be Excesses; which this Writer, in what he calls his *Sermon*, does not; but in a confus'd Huddle of Stuff abuses the Dr. as running down *Christian Perfection*, only because he condemns Excesses in Religion; which yet he himself condemns, or pretends to condemn, likewise. *The happy Medium* (says he) *in which it has pleased the Mercy of God to establish you* — Meaning the *Methodists*, How a happy *Medium*; when they run into all these wild Extravagances? This is a gross Falsehood in Fact: I appeal to the World. Speaking of not setting his *Name* to his precious Piece, he appears mightily apprehensive of Temptations to *Pride*; and that whether his Piece be approv'd of by the World, or no: *I do not find myself sufficiently stock'd with Humility*, says he. Now I thought a *Saint* had been sufficiently stock'd with that Vertue: I (who am none) should, in doing my Duty, be neither *elated with Praise*, nor *dejected with Censure*. We come now to his *Sermon*, as he calls it.

P. 1. "If we give any Credit to the express Word of God; we cannot be too good, we cannot be *righteous over-much*." Not too good, strictly speaking, if he pleases; tho', by the Way, the
Word

Word of God says no such thing *expressly*; nor was there any occasion for it; however Reason, and common Sense does: But *Righteous over-much*, improperly so called. He takes no notice of the Dr's very plain, and clear State of this Matter; which, if he has any Understanding, and attended to what he read, (as an *Answerer* at least ought to do) is shameful Prevarication, and Calumny. The Texts he alledges to prove *Religious Perfection*, might well have been spared. Who denys Religious Perfection (Dr. T. I am sure does not) so far as our imperfect State is capable of it; or, in other Words, coming as near to it as possible? What we insist upon is, that Excess in Religion is not the Perfection of it, but contrary to it. In the next Lines, he has the same Blunder, or wilful Mistake; confounding *too good*, or *righteous over-much*, or *righteous in Excess* improperly, with *too good*, &c. properly speaking; tho' the Dr. had so clearly distinguish'd them.

P. 2. We have these Words. "But if what this hasty, this deluded Man advances had been true, &c." For the *Hasty*, and *Deluded*, and very many more, Abuses, and Scurrilities, contrary not only to the Spirit of the Gospel, but to common Decency, and good Manners, (such Rudeness, and ill Breeding, as a civilized Quaker would be ashamed of) as also his unparallel'd

parallel'd Medley of *Railing*, and *Praying*; I refer to the Letter in the *Miscellany* before mentioned: We are now upon *Argumentation*. " Could there be any occasion " however of warning against it in *these* " *Times*; when the Danger (as he himself " to his Confusion owns) is on the contrary " Extreme; when all manner of Vice and " Wickedness abounds to a degree almost " unheard of?" How *to his Confusion*? When he has shewn the Danger of *both* Extremes; and particularly that *over-much Righteousness* encourages *Profaneness*, and *Debauchery*, *Infidelity*, and *Atheism*? All the World knows, they play into each others Hands; and do the Devil's Business between them. Thus much (and 'tis sufficient) in Answer to that doughty Objection; which by this Writer, and the other Pamphleteers against Dr. T. is very often repeated. " I answer for the Present (says our " Author) that *there must be Heresies among you; that they who are approved may be made manifest.*" He that can make any Sense of this Application of St. Paul's Words (except, no doubt, their clearly proving Dr. T. to be a Heretick) is more sagacious than I am; and so I leave it.

P. 4. and again p. 23. " The Dr. was " grossly (Lord grant he was not *maliciously*) " mistaken in his explanatory Sermon on " this Text, as well as in the Application
" of

“ of it.” To be *maliciously mistaken* is a little odd ; But let that pass. Here is an *Insinuation*, to put it at the lowest, that Dr. Trapp MALICIOUSLY PERVERTED THE WORD OF GOD. A Crime surely of a deep Dye : It approaches, I think, very nearly to *the Sin against the Holy Ghost* ; if it be not quite so. One would imagine, after this, it should be *proved* that the Dr. is at least *mistaken* ; whether *maliciously*, or no. Does this Man so much as pretend to prove it ? Not the least Glimpse of an Argument ; only his *Ipse dixit*, that his own Interpretation is right, and the Dr’s wrong.

“ This is the true genuine Sense of the
 “ *Letter* ; and every other Sense put upon
 “ it is *false*, and *groundless* ; and *wrested*
 “ rather to *pervert*, than *explain*, the
 “ Truth of the Text.” Indeed ? The Sense of the *Letter* ? Suppose this Sense to be *true* ; certainly it is not *literal* : A *Prosopopœia* was always thought to be a *Figure* : And whatever is *figurative* is not *literal*. Suppose again his Exposition to be a *good* one ; yet must it be the *only one* ? Can there be no *other* ? The Dr. himself mention’d the Exposition by way of *Prosopopœia* (of which our Author, with his usual Sincerity, takes no notice) not wholly disapproving it ; only preferring the other before it : And he has the Stream of learned Commentators on his side. That, I
 am

I am sensible, will weigh nothing with this, and such like Writer ; who value *no Authority*, but *their own*; by which alone they *dictate* to all others; even to those who are by many degrees their Betters: without the least Appearance of Proof, or Argument. But suppose there were *no Authority* on our side; does not our own *common Sense* tell us that *Solomon* speaks in his *own Person*; unless good Reason can be given for the contrary? In some Places he does, and must speak by way of *Propoëia*, or in the Person of another; because the *Sense manifestly* requires it. But is it so here? Cannot *Solomon*, in his own Person, be suppos'd to condemn Excesses in Religion, and Morality? Or whether he does, or no; *is it not true*, that those Excesses are vicious and mischievous? which is the Point Dr. T. insists upon. What our Author says about the *Connexion* of the Text with the Context, both before, and after, is most impertinent; even admitting him to have prov'd his Point upon that Supposition: which yet he has not. It is well known, that *Solomon's Ecclesiastes* is an *unconnected Piece*, like his *Proverbs*; tho' not so much.

In his Exposition of the 3 Verses p. 4, 5, 6. there are almost as many Falsehoods, and Absurdities, as there are Sentences; which I could easily shew: But I have
some-

something else to do with my Time, and Pains, than *merely* to *expose* him. Whether *His* Exposition be good, or not; he says nothing to overthrow Dr. Trapp's; nor even to prove his own: unless *it is very plain*, &c. may pass for Proof.

This again is such another *Proof*. p. 7.
 " Is not the Meaning of this Text [as he
 " interprets it] plain to the weakest Ca-
 " pacity?" O! nothing plainer. Every
 Cookmaid, and Journeyman-Shoemaker,
 every Auditor in *Moor Fields*, or upon
Kennington Common, must perceive, at
first Sight, that *Solomon*, when he says *be*
not righteous over-much, speaks by way
 of *Prosopopœia*, not in his own Person, but
 in the Person, of a *vain Worldling*: This,
 being not the *literal*, but the *figurative*,
 must needs be the *first*, and *most obvious*
 Sense; " plain to the weakest Capacity."
 The next is such another *Proof*. " I have
 " here given it to you, my beloved Bre-
 " thren in Christ, such as I have it *from the*
 " *Mouth of the Royal Preacher* himself."
Solomon, it seems, with his own Mouth,
told our Author, that he spake those words
 not as with *his own Mouth*, but as with the
Mouth of another. These *Methodists* have
 wonderful Privileges. Dr. T. and I pre-
 tend not to the Honour of any such oral
 Conversations. In his *Address* p. vii. he
 goes further; and says he delivers his
 " saving Truths *from the Mouth of God*
 C " *himself*."

"*himself.*" That is, his own Frenzys, and false Interpretations of Scripture, were communicated to him by the immediate Voice of God. What Christian can bear This *Blasphemy*?

Under his 2d Head he proposes to *shew*, i. e. (according to his way of *Shewing*) to *say*, or *affirm* by his own mere Authority, without the least *Show* of *Proof* "the Character of the Persons suppos'd speaking here in the Text." This, he says, "is the same with the Character of Those whom *Solomon* here personates." Doubtless it is so; if he personates any Body at all. How should it be otherwise? "Who, as we have made it appear already, in the first part of this Discourse, are a vain Set of Men, &c." Pretending, as he does, under his 1st Head to *make it appear* that *Solomon* personates such and such men, and giving us an *account of Them*, and *their Principles*, and *Practises*, he must certainly of course give us their *Character*: For how is That, but in Sound, distinct from the Other? And therefore I cannot imagine how This came to be made a *distinct Head* from the Former. But, it should seem, there is some Difference between being a *Methodist*, and being *Methodical*. "'Tis neither the *Righteousness* of the *one* (says he under his 1st Head, p. 5, 6.) "nor the *Wickedness* of the *other*, "that

“ that offends him ; but the superlative
 “ Degrees of Both : Which tending equal-
 “ ly to shorten Life, he looks upon them
 “ as equally opposite to the Self-Love he
 “ fondles within him. And therefore he
 “ deems an *Excess of Debauchery* as great
 “ an Enemy to the lasting Enjoyment of
 “ the Pleasures of Life, as an *extraordi-*
 “ *nary Righteousness* would be.” Now ’tis
 the whole Business of what he calls his
 2^d Head to represent Dr. Trapp, all the
 Clergy, and all Christians, except *absolute*
Profligates on the one hand, and *Metho-*
dists on the other, under That very Cha-
 racter ; “ a vain Set of Men, neither *Righ-*
 “ *teous enough* to have an habitual Desire
 “ of improving Vertue to its Perfection,
 “ nor quite so flagitious as to give into
 “ Self-destroying Vices” &c. In short, he
 employs 9 Pages to abuse Dr. T. and such
 as He is (*Him* especially, against whom his
Malice is perfectly diabolical) as *refin’d Li-*
bertines, p. 11. *Worldlings*, p. 13. *refin’d*
Debauchees, p. 15, &c. Who are for mix-
 ing just so much *seeming Vertue* with their
real Vices, as shall hinder those Vices from
 drawing them into temporal Inconveniences.
 In plainer English Thus. They, (that is
 Dr. T. and the rest, as above, but *He* espe-
 cially,) are a parcel of gluttonous, drunken,
 whoring Libertines ; yet wary Voluptu-
 arys, having the *Prudence of the World*,

the Flesh, and the Devil, p. 11. indulging themselves in all manner of sensual Wick- edness, without the least Check, or Re- straint from any Sense of Duty, or the least Fear of God before their Eyes: Only *these Sons of Darkness* are so far *wise in their Generation*, p. 11. that they take great care of their ungodly Carcasses; take care to prolong their lives; do not carry their Gourmandizing, Drunkenness, Fornication, and Adultery, so far, as to bring upon them- selves Fevers, Dropseys, Gouts, Consump- tions, foul Diseases, and so forth. “ Alms- giving and Avarice, Pride, and Humi- lity, Temperance, and Luxury, while “ as mutual Curbs to each other, they “ combine to stem the Tide of Impediments “ to worldly Enjoyment, which might flow “ from *extraordinary Degrees* on either “ Side, are [by Them] dextrously blended “ together.” In short, they are for just so much Vertue, and no more (i. e. none at all) as will serve to lengthen their Lives, and give a higher Gust, and Relish to their Vices; a *Zest* (as he expresses himself, p. 15.) *to Luxury, and worldly Pleasures*. This, without any Misrepresentation (only some of it in plainer, and more explicit Words) is our *Christian-Perfection* Man’s Account of Dr. T. and all Others who think and live as He does. The rest indeed are pass’d over in the Lump: But *He* is
over

over and over mention'd *by Name*. As He is a *Clergyman*, as He is a *Christian*, (in *Profession* at least) nay as He is a *Man*, He surely ought not to be thus *accused* by *Name*, without some *Proof*. Is here any? Not the least Shadow of it, so much as pretended to. He was never yet charg'd with *false Doctrine*; unless by Papists, Hereticks, or Infidels; and now by these Methodists. Nor did I ever hear of the least Blemish upon his *Moral Character*. Perhaps something more might be truly said in his favour with regard to *Both*; but I forbear. Behold the *Justice*, *Charity*, and *Christian Temper* of these *Modern Saints*. But, it may be, our Adversary will say the Dr. deserves This Character; because he is against the *Perfection of Righteousness*. How so? Why, because "with Him *the Perfection of Righteousness*, however he may play with Terms, "is the same as being *Righteous over-* "much." How so again? What *Proof*? None in the World; only you have This Man's Word for it. We, on the other side, have full Proof of the Contrary. The Doctor in several Passages of his Sermons, especially in the 3 last Pages throughout, carefully guards against the Extreme in Defect; nay insists upon the very *strictest Precepts* of the Gospel: Tho' of This our Pamphleteer, with the utmost Baseness, and
most

most wicked Prevarication, takes no manner of Notice. But in the Sequel, you will have *more particular* Instances of the Calumnys in This infamous defamatory Libel.

P. 13. "The *Worldly-minded Man* (meaning Dr. T.) who labours to deceive you, gains credit enough with you to establish that Maxim, that all superlative Degrees of *Almsgiving* are *great Sins*." Dr. T. p. 68. warns against *narrow Charities*; and says those who are able ought to give *largely*, and *liberally*. Nor does he anywhere censure *superlative Degrees* of *Almsgiving*; tho' what those Degrees are, is hard to determine. He is for as much *real* Vertue as possible; and the more the better: Only he insists that Vertue by *real* Excess degenerates into Vice. "And that a Man must never *sell all he has*, and give it to the Poor, according to Christ's Advice." 1st, Dr. T. does not say he *never must*; but that *all* are not *obliged* to it: Nor is it according to Christ's Advice that they should: As he shews in his Sermon. 2^{dly}, How does it appear that (as Things now stand at least) any *one* Person is so obliged? If he gives all to the Poor; how shall he live himself? Not to mention (as I have not Time) other Absurdities of This strange Doctrine; grounded upon a misunderstood Text of Scripture, and contrary

trary to common Reason. " Because *some*
 " have *Families* of their own; and ought
 " to make *sufficient* Provision for them,
 " according to that selfish Proverb *Charity*
 " *begins at home*; when no one, at least
 " scarce any one, is wise enough to know,
 " when he has a SUFFICIENCY." What
 would the Man have here? Ought we not
 to provide for our Families in the first
 place? Is not the Proverb *Charity begins*
at home very true? Why is it *selfish*?
 That it may be, and sometimes is, *misap-*
ply'd, Dr. T. himself observed. In this
 Passage the Words SUFFICIENT, and SUFFICIENCY, are printed in CAPITALS; as if Dr. T. had been very *absurd*, or very *fallacious*, in not defining what is a SUFFICIENCY. He confesses he cannot do it in general Terms: That must be determined by Christian Prudence, and Discretion, according to the Station, Quality, and other Circumstances of the Persons concerned. But he has in his Sermon, p. 68. very particularly warned Those *who, under pretence of providing for their Families, are shamefully covetous; and are observed to be so by every body but themselves. A dangerous Delusion This; (adds he) and very often, I fear, a fatal one.*

P. 14. " But then a *superlative* Degree
 " of Humility, that is a Humility free
 " from the least Tincture of *Pride*, or
 " *Vanity*,

“ *Vanity*, which is the *same* with them as
 “ *an over-strain'd Humility*, is a Fault, as
 “ well as a Folly.” How is this prov'd
 again? Prov'd, I mean, that Dr. T. asserts
 it? Does he say any thing like it? He is
 as much averse from the least Tincture of
Pride, or *Vanity*, as any one can be; much
 more than this Writer, whose unexampled
 Pride glares in the strongest Light through
 his whole Pamphlet. But is there, or can
 there be, no such thing as *over-doing* in
 point of Humility? Did he never see a
 Man *treat* his *Inferiors*, as if they were
 his *Betters*? I am sure I have: And this I
 think is *over-strain'd Humility*; a *Folly*,
 and therefore not a *Vertue*. A little after,
 in the same Page, he again quotes the Dr's
 Words in *Capitals*; as if some gross Absur-
 dity, or Wickedness, were to turn out. The
 Dr. (as any rational Creature might see)
 was there blaming those who indiscrimi-
 nately condemn our having to do with ANY
Vanities; without considering whether they
 are *vicious*, or not; as some certainly *are*
not; every thing in the World, or the
 World itself, being vain in *one* Sense: Con-
 sequently, if we must not have to do with
 ANY Vanities; we *must needs go out of the*
World. And where is the mighty Harm
 of all this?

Ibid. But now prepare for a *Master-piece*,
 a *Curiosity* indeed; such an Instance of
Lying,

Lying, and Defamation, as in my *Life* I never met with. *Dr. Trapp*, p. 18, 19. has these Words. "If no Books are to be read, but sacred, and divine ones, if no Heathen Authors particularly are to be perus'd by Christians; how happens it that *St. Paul* was learned in the Wisdom of the *Greeks*, and *Romans*, several times quotes the Writings of the *Greek Poets*, and incorporates them into the Body of his own?" To this what says our *Methodist*? "'Tis nothing therefore surprizing, my Brethren in Christ, to see a Man of this Cast of Mind making a vain Ostentation of his little superficial Acquaintance with the ancient *Greeks*, and *Romans*. What is this but acting conformably to his Principle, that all *Christians must have to do with some Vanities*? And shall we wonder to hear such a one prefer their Writings to those of an Apostle?" The *Vanities* have been consider'd already. As to the rest; the Dr. for those very innocent Words just now cited, is *accused*, first, of *Vanity*, and *Ostentation of Learning*. Why? Is there one word founding that way? Is it an Ostentation of Learning (especially in a Man who has *so long* made Learning his *Study* and *Profession*) to say that *St. Paul* quotes the *Greek Poets*? Secondly, together with Ostentation of Learning, he is charg'd

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with

with *Want* of that *very Learning* he is here suppos'd to pretend to:--His *little superficial Acquaintance with the ancient Greeks, and Romans*. Be it as *little and superficial* as this Writer pleases; the Dr. makes no *Show* of *any*; farther than referring to St. *Paul's* Quotations aforesaid. Besides, how does this Man *know* it is little, and superficial? Possibly it may *not* be so. Dr. *Trapp*, it is well known to the World, has for about these forty Years, *taken some Pains* in the Writings of the ancient *Greeks, and Romans*, and other Parts of Learning, those especially which more immediately relate to his holy Function. If he has succeeded Ill, if his *Acquaintance* with them be *little, and superficial*; it is purely for want of *natural Talents, and Abilities*, which it pleased God not to give him: And why should our Author reproach him upon that Account? What childish impotent Spight is this? Thirdly, He is accused of *preferring* the Writings of the *Heathen Poets* to the Writings of St. *Paul*. That is to say, he is accused of the most horrid *Blasphemy* that can well be imagined; but is there one word of *Truth* in this? Is the Dr's saying that St. *Paul* quotes *Epimenides, Aratus, and Menander*, the same as saying that he prefers their Writings to those of St. *Paul*? These are our *modern Saints*; these are our *Methodists*.

Ibid.

Ibid. What follows in the next Words is much of the same Stamp. " Or be astonish'd to see him wound the Apostle with Railery, thro' your sides, for wishing to know nothing but JESUS CHRIST, and him crucify'd ?" Dr. T. there speaks only of Those who take these Words of the Apostle in so *strict*, and *litteral* a Sense, as to renounce, and condemn all *human Learning*; Which St. Paul never did: For he had a great deal of it himself; and made use of it, even after he was divinely inspired. So he could not be wounded through the Sides of the *Methodists*, *Quakers*, or any other *Enthusiasts*.

P. 15. " Hence will every refin'd Debauchee exclaim against it, with Dr. Trapp; *Be not over-much wicked, &c.*" Dr. T. says no such thing: He never once touches upon those Words *Be not over-much wicked*. " Little Sobriety, say they, is requisite to give a Zest to Luxury." Dr. T. chiefly (for of him he chiefly speaks) is affirm'd to say this. *Where* does he say so, or any thing like it? " But too much of it is too much." — Dr. T. never in his life made such a ridiculous identical Proposition. " To eat nothing but Bread, and Herbs, and drink nothing but Water, unless there be a particular Reason for it, (*such perhaps as Dr. Cheyne may assign*, mighty smart that) " is *Folly* at best (*that* D 2 " is,

“ *is, even tho’ it be done for Christ’s Sake*.”
 “ therefore no Vertue.” Dr. T. (even as
 this Man quotes him) said *unless there be a*
particular Reason for it. Is for Christ’s
Sake no particular Reason? This THAT is
 is put in by our Author, and charged upon
 Dr. T. But these notorious Falsehoods, and
 Slanders proceed from *Saintship*; and so all
 is well.

P. 16. “ And if you should answer
 “ these carnally-minded Men with the
 “ Words of the Apostle, Rom. viii. *We*
 “ *are Debtors not to the Flesh to live after*
 “ *the Flesh, &c.* they will tell you, this is
 “ *teaching for Doctrines the Commandments*
 “ *of Men.*” That is, Dr. T. had said that
 for *these People* by *their own Authority* to
 impose things upon others as necessary,
 which God never made so, is *teaching for*
Doctrines the Commandments of Men;
 THEREFORE he will say the same, if a *Text*
of Scripture be urged to prove a Doctrine;
 and that too a Doctrine which he himself
 heartily embraces. He denys the Authori-
 ty of the *Methodists*; THEREFORE he de-
 nys the Authority of *St. Paul*. “ It will
 “ be to as little purpose to answer them
 “ with what the same *St. Paul* says else-
 “ where, Rom. xiv. 17. *The Kingdom of*
 “ *God is not Meat and Drink, &c.*” It
 will indeed be to little Purpose so to answer
 them, supposing they maintain’d the false
 Doctrines,

Doctrines, which our Author falsely puts upon them; because the Text he alledges is nothing at all to the Purpose: The Apostle is there speaking not of *Temperance*, and *Intemperance* in *Eating*, and *Drinking*: But of the *Mosaic ceremonial Distinction* of *Meats*, &c. "They will not blush to tell you that our blessed Saviour came eating and drinking." Why did he not? Does not he himself say so? Why should any Man *blush* to cite his Words? Unless he PERVERTED them, or *falsely interpreted them*; as this Writer does almost every Text he meddles with.—"Nay work'd a Miracle to make Wine (at an Entertainment) when 'tis plain there had been more drank than was necessary." Dr. T. goes on; tho' our Author leaves out those Words—*for the Support of Nature*, &c. well, and is it not true? What would the Man have? What does he say against it? Truly this: "To such Lengths does the Love of the World hurry these self-fond, merry-making Worldlings?" What Lengths? Quoting a plain Historical Passage of Scripture, that's all. Another indeed of the Pamphleteers against Dr. T. goes farther upon this Passage: And what he says shall not fail to be consider'd in due Time, and Place. The Writer under our present Consideration proceeds thus. "Tell them not of *self-denyal*; they will not hear

“hear you.” Dr. T. in *this very Discourse* has preach’d *Self-denyal*; tho’ this Writer (according to his Custom) fraudulently dissembles it: In others he has largely, and particularly insisted upon it. “JESUS, you will say, tells us *he that loveth his Life shall lose it*, &c. but these, and the like, they will inform you, are *Hyperbolical Phrases*.” They will inform you of no such thing; and never did. “Now what signifies minding JESUS; when he speaks *Hyperbolically*, that is *more than is strictly true*?” Dr. T. had said (and ’tis true) that those Expressions of our Saviour’s, *turning one Cheek when the other is smitten*, &c. are *Proverbial* and *Hyperbolical*: THEREFORE he must needs say the same of *every Text*, by the Misapplication of which this Writer has a Mind to calumniate him. —*Strictly true*.—Here is a *Quibble*; proceeding either from *Ignorance*, or *Prevarication*. Our Saviour and his Apostles, questionless, say nothing but what is *strictly true*, as to the *Sense*, and *Substance*; but they may, and often do, say what is *not strictly true* in the *bare Letter*, and *Expression*. Are there not innumerable *Metaphors*, and other *Tropical*, and *Figurative Phrases*, both in the Old, and New Testament? Did any Man in his Senses ever deny it? For *Hyperbole*’s particularly; Is it *literally true*, that if our Saviour’s Miracles had

had been all Recorded; the *World itself* would not contain the Books that should have been written? Is it literally true that it is easier for a Camel to go through the Eye of a Needle, than for a rich Man to enter into the Kingdom of God? Since we are upon *Hyperbole's*; I naturally observe, that it would be no great one to say that in this single Paragraph of our pretended Sainly Censor, and Reformer, from the middle of Page 15 to the middle of Page 17 there are as many false Quotations, flat Lies, and malicious Slanders, as almost equal the Number of Lines: And that there are ten times more than these in the other Parts of his very short Pamphlet. There is really scarce one Word of truth, nay not one Word of *material* Truth (i. e. such as opposes his Adversary) in any thing he says.

P. 17. "But You are charged, Oh
 "Beloved Lovers of perfect Righteousness,
 "with Extravagances. You allow of
 "no sort of Recreation, or Diversion; no-
 "thing but an universal Mortification, and
 "Self-denyal." Why must every thing in
 the Dr's Discourse be apply'd to these
Methodists? Were there never any but
 They, who taught *false Doctrine* upon
 This Subject? Dr. T. has very often, long
 since, upon various Occasions taken no-
 tice of it in his Sermons: And so, no doubt,
 have

have many others; Nay we certainly know they have. These Passages themselves, which our Author here refers to; were written, and preach'd at least ten Years, before the *Methodists* were heard of. Their Appearance, 'tis true, has made it more necessary than it was Before, to oppose these frantick Notions: But all the World knows there have been many Books extant long agoe, (some of them good ones in the main) in which these *uncommanded Extraordinaries* are inculcated to the great Prejudice of Religion. Indeed for Clergymen of the Church of *England* to preach in the *Fields*, to hate, and maliciously traduce the *Church*, and *Clergy*, &c. is totally new, all over *Methodistical*. But those are Matters of a distinct Consideration. "NO PLEASURE, BUT FROM "RELIGION ONLY." Words quoted from the Dr. and printed in CAPITALS again! This redoubted Argument occurs very often; without any other to support it. Notwithstanding which, the Dr. still insists that it is *false Doctrine* to teach that we must have no Pleasure, but from Religion only: And let this Writer prove the contrary, if he is able. "GRIEF MUST BE "CURED ONLY BY PRAYER:" Still quoting the Dr's Words, and answering them by the *Shape of Letters*, the Argument aforesaid. "A horrid Grievance This to such

“ as think Prayer burthensome at best.”

Why must Prayer needs be a *Burthen* to Those, who labouring under *Melancholy*, *Misfortunes*, and *human Infirmity*, seek for Relief, in some Degree, from something else *besides* Prayer, as from the Conversation of Friends, and other innocent Diversions? *Prayer* indeed is the *chief* and *best* Remedy; but it is not the only one. St. *James* says, *Is any Man afflicted? let him pray*: But he does not say, *Let him do nothing else*. There can scarce be a greater Scandal thrown upon the Christian Religion by the Devil himself; than to say that we cannot be *Christians*, without ceasing to be *Men*.

P. 18. “ What you look upon as advisable only, these Perverters of Truth
“ insinuate to be look’d upon by you as
“ indispensable Dutys.” *Some* have taught that these uncommanded Austerities are indispensable Dutys. But admitting that they are recommended as advisable only; Dr. T. thinks otherwise; and so, I believe, do all sober, judicious Divines, and Christians, whether Laic, or Ecclesiastic. And what has this Writer *proved* to the Contrary? “ And lest Prevarication should fail;
“ downright Falshoods must be placed to
“ your Account; so that *to taste an*
“ *agreeable Fruit, or smell to a Rose,*
“ must be unlawful with you, however
E “ you

“you disown it.” Here again Dr. T. says nothing about the *Methodists* in particular. If they disown it; so much the better. Nor does he assert any *Falshood* by saying, So THAT *to taste* &c. He does not charge *any Body* with teaching that Doctrine in *so many Words*; What he says only imports that it will *follow* from the Assertion of Those, who condemn *all Pleasure* but that of Religion. So THAT (*according to them*, Words plainly *imply'd*, tho’ not express’d) *to taste*, &c. or *smell*, &c. must be unlawful.

What he says about the *Beast with seven Heads coming out of the Sea*, and *Solomon’s seven Abominations in the Heart*, is perfect *Quakerism*, Enthusiastic Madness, and Malice; and so I leave it.

Now for his *third*, and last Head. “The
 “Persons, he says, to whom *Solomon* in
 “the Character of a Worldling addresses
 “himself,” cannot be the *Wicked*; nor the
Righteous in the common Way; but “such
 “ONLY as persisting stedfastly in a firm
 “Adherence to all the essential Laws of
 “God, content not themselves with the
 “practise of common Vertues, in a com-
 “mon Degree, but live in a perpetual
 “Habitue of Desires, Struggles and
 “Yearnings towards an intimate Union
 “with *Christ*, in the Perfection of Righ-
 “teousness:” P. 19, 20. To pass over
 that

that odd Expression *essential Laws*; and the Singularity of a Person, in *Solomon's* time, desiring an intimate Union with *Christ*: This is indeed an excellent Character; such a one as every Christian ought to deserve; and Others may deserve it, besides Methodists; and much better too. But I say (and I prove it, as well at least as He proves the Contrary) that *Solomon*, not in the Character of a *Worldling*, but in his *own Person*, may apply himself 1st, To *very wicked* men, i. e. *Hypocrites*; who *pretend to extraordinary Righteousness*, tho' in *reality* they have *none at all*. Or rather 2^{dly}, To *truly religious*, and *well-designing*, but *weak*, and *injudicious* Persons, who take the Excesses of Vertue to be vertuous; when in Truth they are vicious. " They are not " of the Number (continues He) " of " Those *Righteous with Indifference*, who " would fain blend the Service of God, and " *Mammon*, &c." Neither Dr. T. nor *any of his Cast* (as This Writer elsewhere speaks) ever said any thing in favour of such a Character; but totally detest, and abhor it. P. 21. " What Wonder then, " Christians, to You I speak oh! true " Christians — what Wonder is it that You " should be charged with *Enthusiasm*, with " *Folly*, with *Fanaticism*, and *Madness*? " Were not the *Apostles* so before you,

“when they preach’d *JESUS Christ?*” This is always the profane, and blasphemous Talk of Enthusiasts; making their own Case parallel with that of the Apostles; and very often of our Saviour Himself. Whereas the Difference is plainly This; *They* were accused *falsely*; *These* are accused *truly*: We *prove* what we say of our Enthusiasts; But the unbelieving *Jews* and *Heathens* could not prove what They said of *Christ*, and his Apostles. P. 22. “Oh! my Heart within me is “broken, *because of the Clergy.*” The Clergy *in general*, You see: Here You have the true Spirit of *Methodism*: And so he goes on; profanely applying the Words of *Jeremiah* to Himself; and closes the Paragraph with Dr. T. in particular: “*This deluded Clergyman.*” Ibid. “When “the Clergy — become Teachers of “worldly Maxims——” *How so* again? What *Proof*? “It is notorious that for “the *moralizing Iniquity of the Priests* “the Land mourns.” This, I think, is some of *Whitfield’s* nonsensical and malicious Jargon. *Moralizing Iniquity!* Are the Clergy chargeable with *Iniquity* for preaching up *Morality*? If they did *nothing else* indeed; if they neglected the *Mystery of Godliness*, Christianity *as such*, *Christian Morality as such*, (which they do not;) They would then be justly chargeable.

able. *Ibid.* and p. 23. "Such is the Language, my beloved Lovers of *Christian Perfection*, which the indolent, earthly-minded, Pleasure-taking Clergy of the Church of *England* use, to strengthen the hands of *Evil-doers*; that none may return from his *Wickedness*." Such Language? *What* Language? How and where is it to be found? What can one say more to this notorious Slanderer, and Liar; who says just what he pleases to abuse the Clergy with all the Malice of Hell; without alledging the least Appearance of one single *Proof*? Observe here, that the Clergy of the CHURCH OF ENGLAND are particularly mention'd; *They*, and *They only*: Not the least Reflection upon the Clergy of any other Sect of Christians; no not the *Papists*. Who is so blind as not to see that the Inveteracy of these Enthusiasts, and false Prophets (like that of the Infidels, and Atheists) is level'd against the ESTABLISH'D CHURCH, and CLERGY of ENGLAND? P. 23. "Letter-learned Divine." *Whitfield's* Cant, and Nonsense, again. "Who has dip'd his Pen in Gall." This is another gross Falshood in Fact. There is not a Drop of *Gall* in the Dr's Sermons. There is *Salt*, if he pleases: There is Sharpness and Severity; and so there ought to be,

P. 24. " Lord, reward him, according
 " to *his Works.*" St. Paul indeed says
 those very Words of *Alexander the Cop-
 persmith*: As it is in our *English* Transla-
 tion: For in very good MS S. of the Original,
 it is SHALL reward him. Or, according
 to this other Reading; in so great an Apostle
 it might be a *judiciary Sentence*: and is by
 Some so interpreted. But in a Person
 uninspir'd, as This Writer (whatever he
 may think of himself) certainly is, I know
 not what to call it, but the most *solemn,
 profane, unchristian Curse*, I ever read, or
 heard of. This Writer all along supposes
 the Dr's *Works* to be extremely *wicked*:
 And he prays God, in Scripture-Phrase,
 to reward him according to Those Works,
 that is, to *damn* him. " And suffer him
 " no longer to be HASTY IN HIS WORDS;
 " that we may have Reason to entertain
 " better HOPES OF HIM for the Future."
 Dr. T. has no *hasty Words* in his Sermons;
 has preach'd nothing but well-weigh'd,
 true, and sound Doctrine. But how can
 this Man entertain *better hopes* of him for
 the future; when he has (as far as in him
 lay) *sent him to Hell* already? The Wri-
 ter of the Letter in the Miscellany has
 remark'd upon our Author's Medley of
Praying, and *Railing*: By all means
 let That of *Praying*, and *Cursing* be ad-
 ded to the other.

The

The next is such *Pride* and *Insolence* as is truly new. P. 25. " Full well I know
 " that this Sermon will not be pleasing to
 " my *poor peevish Adversary*: For *Cor-*
 " *rection* is not to Pleasure, but to Profit.
 " Few *Children* can be brought willingly
 " to *kiss the Rod* which rebuketh them;
 " tho' when they become of *riper under-*
 " *standing*, they will bless the hand that
 " guided it. Thus shall this *angry Man*,
 " I trust, thank me one Day for reprov-
 " ing him." Dr. T. is certainly not a *Child*
 in *Age*; and perhaps not quite a *Child* in
Knowledge and *Understanding*. He has
 been a well known Divine, and Preacher,
 for these 32 Years at least; he has been so
 in the Metropolis of the Kingdom, more
 than 30 Years. Methinks therefore it is
 not very *becoming* in This Writer (*who-*
ever he be) to *vilify* him with so much
Scorn, and *Contempt*; at the same time
magnifying himself, as if he were another
St. Paul. By the Words following, one
 would imagine he thought so indeed. P. 26.
 " I wash my hands, and *am innocent of*
 " *the Blood of all*." So says the great
 Apostle. Afterwards in the same Page:
 " *Be ye Followers together of Me*." So
 says *St. Paul*. " And if any, even the
 " Appearance of an Angel, should presume
 " to teach you any other GOSPEL, than
 " That WHICH I HAVE TAUGHT you; let
 " *him*

"*him be accursed.*" Very *Apostolical*, I must needs say: But before he had used such Words, methinks he should have *proved* himself to *be* an Apostle. He goes on in *St. Paul's* Language, 'till These Words in CAPITALS again, "to shew the great Importance of them; EVEN THE STUB-BORN HEART OF OUR PERVERSE ADVERSARY;" that is *Dr. Trapp*: Which God of his infinite mercy grant, &c. Amen, "Lord JESUS! Amen." Thus concluding all with his ungodly Jumble of *Railing*, and *Praying*, so often mention'd.

I should not have troubled the World with so many Words upon this very ridiculous, as well as wicked Pamphlet; but for the 3 following Reasons.

1st, Tho' what this Writer says against *Dr. T.* deserves no Notice upon it's own Account; (and the same is true of his other five Answerers) yet as the *Cause* is of the utmost Importance, I was not willing that the *Common People* should be deluded by being told that those *Answers* were not *reply'd to*; and so These *crack-brain'd Enthusiasts*, or *profane Hypocrites*, should triumph as if they were unanswer'd. Much Mischief has often been done by Those who at first appeared very contemptible: Witness the *Quakers*. And perhaps there is not a greater Instance of *Wise Men's Folly*, than their neglecting *considerable Evils* in the *Beginning*;

Beginning; only because they are introduced by *inconsiderable Persons*.

2dly, It was proper to take this Opportunity of more fully *explaining, enlarging, and improving* the Doctrines taught in the Sermons which have made these Enthusiasts so outrageous: Doctrines true, and of the greatest Importance; and necessary to be inculcated in *these Times* especially. Many a *foolish Answer* has been the Occasion of such Improvements.

3dly, It was proper to shew the World the *true Spirit* of *These Methodists*; which is no where better discern'd than in This, and the other Pamphlets against Dr. T. This especially. The most unchristian Malice, Lying, Slander, Railing, and Cursing, are, it seems, the Criteria of modern Saintship. Let my Soul be among the Heathen Philosophers, rather than among these Saints. *The Accuser of the Brethren* is the Character of the Devil himself; nay his very Name is derived from *Accusing*. However, he accuses some very *truly*; though he at first tempted them into those Sins, of which he accuses them. But *These Methodists*, Those especially who are *Clergymen themselves*, accuse *falsely*; accuse falsely their *Brethren* of the *Clergy*; whom 'tis plain, they mortally hate, and would, if it were in their Power, exterminate from

the Face of the Earth. Let any one of the least Discernment judge, whether the *Papists* and *Infidels* be not firm and faithful Allies to these Enthusiasts. And Oh ! what a noble Exploit would the Establishment of Popery, or Infidelity be, to the Methodists in General, and to This Writer in particular. As to whom; I declare for my own Part, I would rather be *really* an *indolent, pleasure-taking* Half-Christian, nay any thing almost, but an Infidel, or Atheist, than such a one as *He* is. Nothing (except Infidelity, or Atheism) can be more contrary to the *Spirit of Christianity*, than *His Spirit*. I pray God (and so I am sure does Dr. T.) to give him a better Mind. And so much for *This Pamphlet*.

In the Examination of which, I have been large and particular; but shall not be so in the Examination of the rest. They are *all* written against the *same* Discourse: And the Rudeness, and Ill manners, the Pride, and Insolence, the Spight, and Malice, the Misrepresentations, and Misquotations, the Lying, and Slander, the false Doctrine, and false Reasoning, are *much the same* in *all* of them. I shall, however, omit nothing that has not been fully answer'd already.

The next Piece has the following Title.
Dr. TRAPP Try'd, and Cast; and allowed to the 10th of May next to Recant. This again

again is *Methodistical Wit*. But how is the Dr. try'd? I expected he would have been set to the *Bar*; that the *Jury* would bring in their *Verdict*, and the *Judge* pronounce *Sentence*. But there is not a Word of a *Trial* in the whole Pamphlet. The Author of which is, if not a downright *Methodist*, yet a *rigid Calvinist* of the old Cut; mighty zealous for the Revival of Calvinism among us: Which Dr. T. has no more to do with, than any other Clergyman of the Church of *England*. And therefore all this Writer's Trash from p. 19 to the End shall be pass'd over by me; tho' nothing would be more easy than to expose both his *false Doctrine*, and his *false History*; together with the *raging Enthusiasm*, and *Blasphemy* of the false Prophets, whom he quotes and admires.

His Title Page has these two Motto's:
*Thou spakest against thy Brother; thou
 slanderest thy own Mother's Son.* Psal. L. 20.

*How empty's Learning, and how vain is
 Art!*

*But as it mends the Life, and guides the
 Heart.*

In his Preface, he takes it for granted that Mr. *Whitfield*, and the rest of that Fraternity contribute much to the *Betterment* (as he calls it) of the Nation; that

preaching is very laudable, and that WHAT IS CALLED the *Consecration* of a *Place* is an insignificant Circumstance: All which I leave to the Consideration of the Reader. Now for the Pamphlet itself.

P. 3. and again p. 12. "Him whom he calls *his Lord and Master*." Dr. T. certainly calls *Jesus Christ* his Lord, and Master. However, he has no such Words in the Discourse under Consideration: This therefore was most impertinent. "And here I MUST PREMISE, [This certainly must be something of great Moment]" "That my Expectations were highly raised upon their Publication, meaning the Dr's Sermons; and great Hopes I had that they would have turned out more for *Spiritual*, than for *worldly Profit*; and not that the *Booksellers* only should receive the greatest Advantage from them." Sure the Man wrote *This*, merely because he was resolved to *write something*: I can make nothing else of it. "However it be, a thinking Person would be apt to imagine, that by the *Bulk* of these *Four Discourses* the Dr. had not *study'd over-much*; nor, in the Management of them, been *over-much righteous*." Not to take notice of the *Nonsense* contain'd in these Words; I only answer with great Calmness, *very likely*. And the same I answer to many other Propositions, Remarks, and Reflections,

Reflections, of equal Weight. Such as These. That "there is more profound
 " Divinity contain'd in one of Mr. Whit-
 " field's Sermons than in the whole Sub-
 " stance of Dr. T.'s *Four Discourses* :"

P. 3. That the said Mr. *Whitfield* is pious,
knowing, laborious for the *Salvation* of
Souls, &c. P. 10, 11, 15. When 'tis as easy
 for me to say, that He is both *impious*
 and *ignorant*; and that his *Labours* tend
 not to the *Salvation*, but to the *Damna-*
tion, of Souls. "That the Dr. did not
 " act the Part of a Gentleman, nor a Chri-
 " stian, in not acquainting his Hearers,
 " and Readers, *what those things were*,
 " which this *raw Novice* (as he calls him)
 " took upon him to teach his learned Bre-
 " thren the Clergy; that this is such an
 " artful Collusion as is shocking, &c."

P. 8. When the *Notoriety of the Fact* was
 such; when all the World knew the Pride,
 Impudence, and Insolence of *Whitfield* in That
 Respect, particularly his charging the Cler-
 gy with preaching only the *Shell of Reli-*
gion. That "what St. Paul says of *Ti-*
mothy is applicable to Mr. *Whitfield*;
 " P. 8, 9." That "the Spirit of Dr. T.
 " such a long-standing Divine, is moved,
 " to see, or hear, that Mr. *Whitfield* has
 " so many more Followers, than himself."

P. 9. That the said Followers of Mr. *Whit-*
field "behave themselves as *orderly* and
 " *decently*

“ *decently in an open Field, as in a Church;*”
 P. 10. Whereas I think these Field-As-
 semblys are *in themselves* indecent and dis-
 orderly, and something worse. “ That a-
 “ greeably to the Rules of Civility, and the
 “ Obligations of the Gospel, Dr. T. should
 “ have *advised* Mr. W. in a *private Man-*
 “ *ner.*” P. 11. When his *Actions* were *pub-*
lick, and he had *already* done so much *Mis-*
chief in the World. “ That the Dr. was
 “ conscious to himself that he had nothing
 “ to bring against him in a direct Way ;
 “ and therefore took an indirect one, which
 “ he thought the surest to disparage him,
 “ and beguile his own weak Hearers.
 “ *ibid.* That he was artfully collusive in
 “ bringing in Mr. *Law*, as if he were one
 “ of Those whom he calls *modern Entbu-*
 “ *siasts*, which is as far from Truth, as Truth
 “ from Lies.” *ibid.* Whereas the Dr. had
 quoted Mr. *Law* before he came to the Ar-
 ticle of *Enthusiasm*: Not but that Mr. *Law*
 is obnoxious enough to That Charge ; Wit-
 ness, besides his *Christian Perfection*, &c.
 That Enthusiastical Rhapsody of his lately
 publish'd, called, *The Grounds and Reasons*
of Christian Regeneration ; and his *Answer*
 to Dr. TRAPP'S *Discourse*: Due Notice of
 which will be taken in due time. Thus
 for these *smaller Matters*: But the more
 important Passages (*how* important even
 Those

Those are, let the Reader judge) must by no means be so slightly pass'd over.

P. 4. Dr. T. had said that *to be righteous over-much is itself very often at least one Sort of Vice, and a bad Sort too.* He happens to have Witness that he said here was a little Mistake (he being at a Distance from the Press) in the Writing, or Printing; that small Carpers would object to This, and ask whether there be any *good Sort* of Vice. Accordingly, our Author says here is much Obscurity, or Nonsense. But after all, to say a *bad sort* of a *bad thing* is no more than to say a *very bad thing*: And nothing is more common in ordinary Discourse;— A *bad Sort* of *Fever*, and the like. “ But lest the “ Dr’s great Profundity (continues he) “ should not be taken Notice of; he repeats it, saying *I say very often at least.*” Repetitions are frequently proper; but *This* Repetition was necessary. *I say very often at least*: (adds the Dr.) *because sometimes ’tis rather FOLLY, than SIN.* The next is so very Witty, and written in such Gaiety of Heart; that I must not conceal it from the Reader. “ This brings to my Mind “ what a dignify’d Drone said in his “ Discourse on these Words, *Take double “ Money in your Hands, and the Money “ that was brought in the Mouth of your “ Sacks.* Beloved (says he) I make this “ Discovery.

“ Discovery ; that large Sacks, and more
 “ Sacks hold more than little Sacks, and few
 “ Sacks.” How this Stuff should be *brought*
to his Mind by what the Dr. said, I cannot
 imagine ; the one having no Kind of Simi-
 litude with the other : But you see ’tis
 extremely sharp and facetious ; and let our
 Author by all Means enjoy it. “ From
 “ whence ’tis plain that some Men who
 “ are distinguish’d by these two great Let-
 “ ters, D. D. are no wiser than some of
 “ their Neighbours.” Very true. “ Not-
 “ withstanding the Haughtiness of their
 “ Looks ; and that Air of Contempt
 “ with which they treat others.” I an-
 swer ; Dr. T. has no Haughtiness in his
 Looks, nor any Thing like it ; and treats
 nothing with Contempt but what *deserves*
 to be so treated : And nothing deserves it
 more than *Pride*, and *Impudence*, join’d
 with *Ignorance*.

Dr. T. said *there is no such thing as being*
righteous, good, or virtuous over-much, PRO-
 PERLY, STRICTLY, and LITERALLY *speaking*.
 This Man himself quotes him as saying so ;
 then leaving out those last Words, upon which
 all turns, he asks this Question : “ If then
 “ there be no such thing as being *righteous*,
 “ *good*, or *virtuous over-much* ; to what
 “ Purpose does he make all this Harangue
 “ about that of which there is no such
 “ thing ?” Pray observe both the *Fairness*
 of

of the Question; and the Propriety of the Language. After two or three Sentences more, by which 'tis impossible to guess what he means; he closes the Paragraph Thus. "So that nothing from no-thing; and there remains nothing." What Relation these Words have to Dr. T. or what is the Meaning of them, I know not: But I suppose they were intended for *Wit* again; and let him make the most of them.

P. 6. "*Wholly abstaining from Things indifferent, (says the Dr.) and innocent in themselves, as forbidden and unlawful, is a signal Instance of being righteous over-much; and so on the other hand, is making Things indifferent to be necessary, and Matters of Duty.* WHO (I should have said WHOM; because That is Grammar) or what the Dr. here means is best known to himself." I answer; he plainly means no certain particular Persons, or Things; but speaks indefinitely of Things *indifferent* on the one hand, *unlawful* on the other. What petulant Carping is This? "Yet I hope he will allow there are some Things that *he* may judge *indifferent*, and *innocent* in themselves, yet *others* may think them *forbidden*, and *unlawful*: If so, I see no Reason why abstaining from them can be a signal Instance of being *righteous over-much*."

G

If

If you see no Reason for it; I do. Their *thinking* This or That of a Thing does not *alter the Nature* of the Thing.—“No; “on the contrary, I am fully persuaded “that the *Imposing indifferent* things as “*necessary*, and *detering others* from the “contrary as *unlawful*, is not only a signal, “but a sad Instance of being *greatly*, and “*grievously sinful*.” So says Dr. T. too; provided the Imposing, and Detering, be by *private Persons*; of which alone He is speaking. But ’tis quite otherwise; if Things in themselves indifferent are impos’d by *publick Authority*; For then they cease to be indifferent *as to us*: And of These ’tis plain This Writer speaks; thus condemning all human Laws, whether Ecclesiastical, or Civil, which impose Things in *themselves indifferent*; that is, almost *all human Laws whatsoever*: Tho’ I suppose his Reflexion was intended only upon the Rites, and Ceremonies of our Church.

Ibid. and P. 7. “To place much Religion, where there is really none, (but “the contrary) in *Extraordinaries*, in “*new Inventions*, and striking out into “*Bye-Paths*, is so far from being righteous *over-much*, that it may rather be “term’d a being *wicked over-much*; especially if what is *contrary to Religion* is “placed in the room of it.” Let him enjoy his Saying with all my Heart; tho’ I think

think he expresses himself very improperly. Dr. T. spoke more favourably of Extremes and Errors on that Side. "This I think" is *setting up Evil for Good.*" I think so too: and Dr. T. says, that to call any *Excess* by the Name of Vertue is to *call Evil Good.* "And consequently cannot" proceed from a good Design." This Consequence I deny. A Man may do an ill thing with a good Design.—"But" rather from a wicked and perverted "Judgment." A *wicked Judgment* is an improper Expression; a *perverted* one, if you please. "But what things of this" Nature the Doctor means, he best knows, "and can best account for." The same senseless Impertinence as before: And so is the rest to the End of the Paragraph, which I will not be at the Trouble of transcribing.

P. 7, 8. "I now come to That which" seems to give the Doctor the greatest "Uneasiness." Meaning *Whitfield's* Behaviour; concerning which he recites the Doctor's Words at large. It does indeed give him great Uneasiness; and so it does to all good and sober Christians.

P. 9, 10, 11. Quoting, or rather Misquoting, these Words of the Doctor's—*so ridiculous, as to create the greatest Laughter; were it not so deplorable, and detestable, as to create the greatest Grief,*

and Abhorrence ; he adds this cutting Stroke of Archness : “ Which is as much
 “ as to say, he could *split his Sides with*
 “ *laughing for Scorn one while ; was he*
 “ *not ready to tear his Flesh for Vexation*
 “ *at another.*” Which I leave with the Reader ; from whom I would by no means conceal the least Fragment of our Author’s delicate Wit and Railery. For his own, and Mr. *Whitfield’s* Doctrine of the *New Birth*, or *Regeneration*, which neither of them understands, I refer to Dr. *Waterland’s* incomparable Discourse, entitled *Regeneration stated and explain’d*. Dr. *T.* is no way affected by it. “ Nor did
 “ this young Divine ever maintain those
 “ Things the Doctor insinuates, but quite
 “ the Reverse.” What Things ? The Doctor charges nothing upon *Him* in particular, but his *Behaviour* ; which is publick and known to all the World.—
 “ As may be well remember’d by some
 “ Persons who heard him on the Subject
 “ of the *Wedding Feast*.” It may be so : But I am one of those who never heard him ; and never intend to hear him. What follows in the very next Words to the Bottom of P. 12. ought to be thoroughly dissected.

“ But the Doctor has found out some-
 “ thing which, I believe, was never found
 “ out before, and that is, in speaking of
 “ the *Marriage Feast*, at which our Sa-
 “ viour

" viour was present, and wrought a Mi-
 " racle, he says *there had been more drunk*
 " *than was absolutely necessary for the*
 " *Support of Nature.* Here I would ask
 " the Doctor how he came to the Know-
 " ledge of this Secret ; since I am well as-
 " sured he could not have it from the
 " Scriptures." Now I think he *could* have
 it from the Scriptures, from those very
 plain Words, *John ii. 10. Every Man at*
the beginning doth set forth good Wine ;
and when Men have well drunk, then that
which is worse : But thou hast kept the
good Wine until now. That is, *until now,*
when Men have well drunk : Otherwise
 there is no Opposition between the two
 Parts of the Sentence ; and no Sense in the
 whole Passage. " Besides, it is no great
 " Proof of his Learning and Prudence, to
 " throw so base a Reflexion on such a so-
 " lemn occasional Festival, as that must
 " have been, which was honour'd with the
 " Company and Conversation of Him,
 " whom he calls *his Lord and Master.*"
 Dr. T. has thrown no Reflection ; but this
 Man has thrown a base, and profane one
 indeed ; by supposing that if the Affair
 was, *as it really was,* it must be a Re-
 flexion upon, and tend to the Dishonour of
 our Saviour. " And what is a yet fur-
 " ther Aggravation of his *Impiety,* and
 " gives a great Handle to *Atheism,* is
 " to

“ to suppose that our Blessed Saviour
 “ would (to give the first Proof of his Di-
 “ vinity) miraculously turn Water into
 “ Wine for a Company which WAS NOT
 “ SOBER, or had DRANK TOO MUCH.”
 Was there ever such a lying Slanderer, as
 well as so profane a Wretch ! To *drink*
more than is absolutely necessary for the
Support of Nature, (which are Dr. T’s
 Words) is, it seems, exactly the same with
being not sober, or drinking too much.
 “ Well may *Atheism* and *Infidelity* spread,
 “ if the Cause of Christianity had no better
 “ a Defender than One who puts *so vile a*
 “ *Disparagement* upon the first miraculous
 “ Work of its Author.” If the *grosslest* and
most malicious Calumnys in these *pretended*
Saints be likely to make *Atheists* and *Infidels*;
 well may *Atheism* and *Infidelity* spread in-
 deed. “ This Observation of his, I think,
 “ carries in it something so shocking to a
 “ sincere Christian ; that it ought not to be
 “ pass’d over without a severe Reproof from
 “ his Ecclesiastical Superiors.” Doubtless
 Dr. T. ought to be animadverted upon by his
 Superiors for this horrid Enormity ; that is,
 referring to a plain Fact of Scripture-Histo-
 ry : but the false Doctrines and Blasphem-
 mys of the Methodists, their Field-Assem-
 blys, and Conventicles in Houses, contrary
 to the Laws of God, and Man, of Church,
 and State, and tending to the Ruin of Both,
 ought

ought not to be taken Notice of by any *Authority*, whether Ecclesiastical, or Civil. That, forsooth, would be *Persecution*.

P. 13. Upon the Dr's saying that the *Righteous over-much* are not acquainted with the *true Spirit and Genius of Christianity*, he has This wise Remark. " This, " I think, is no great Compliment to the " Bishops, who ordain'd them; for what " Good then did the *Imposition of their* " *Hands* do them?" 1st, Dr. T. was not speaking of *Clergymen* only. 2^{dly}; The *Imposition* of Hands in Ordination confers a Commission indeed; but was never pretended to confer Grace, Learning, Judgment, and Knowledge. *Ibid.* and P. 14. He is wonderfully diverting. The Dr. had made a *general* Reflexion upon the Weakness, and Folly of *Mankind*: *Alas! Generally speaking, a great Part of our Lives is spent, before we are wise enough to perceive that we are Fools.* This Man represents him as speaking of *himself in particular*, and owning himself to be a *Fool*: Then throws out a great deal of Scurrility, and awkward Jestings upon That Supposition. This I mention; and That is *Answer* sufficient.

P. 15. " The Dr. further says, *The Mis-* " *chiefs done of late, and in so short a* " *Time, by such Doctrines, and Teachers,* " *are sufficiently known to the World. They* " *have*

“ *have set the nearest and dearest Relati-*
 “ *ons at variance, &c.* By the same
 “ *Rule of Reasoning* he might object the
 “ *Doctrines* of our Lord *as false*: Did
 “ not he tell his Followers in plain
 “ Words, *I am come to set a Man at va-*
 “ *riance against his Father, &c.* *Matth.*
 “ *x. 35.*—This is a poor empty Way
 “ of *Arguing*, and very unbecoming a
 “ *D. D.*” I answer, the Dr. does not urge
 these *Facts* as *Arguments* to prove the
 Methodistical Doctrines to be false; *That*
 he proves *by other Arguments*: He only
 refers to the *Facts*; shewing that the Doc-
 trines are *mischievous* in their *Consequences*,
 as well as *false* in *themselves*. As to the
 Words of our Saviour in the Text alledg’d;
 relating not to the *natural Tendency*; but
 the *accidental Effects* of his Doctrine; any
 one of Discernment may easily perceive
 how little they are to This Writer’s Pur-
 pose. Our Saviour’s Doctrines are all
 true, and good in *themselves*; tho’ by the
Corruption of the World, they may be
 made the *Subject of Variance and Dis-*
cord.

P. 16. He calls Dr. T. a “ *Schismatick*
 “ for departing from the *Doctrine of As-*
 “ *surance*; a Doctrine of the Church of
 “ *England, &c.*” This, as the Dr. op-
 poses it, with the other pernicious *Calvi-*
nistical Tenets, is *not* the Doctrine of the
 Church

Church of *England*; and never was: but only of some particular Divines of the Church of *England*: as Bp. *Bull* in his Answer to Dr. *Tully*, and Dr. *Heylin* in his *Historia Quinquarticularis* have abundantly shewn. What he says p. 16, 17. about Archbishop *Laúd*; our “ subscribing *Calvinistical* Articles, and preaching up *Arminian* Doctrines; *John Edwards* of *Cambridge*, &c. is *utterly false*, as the *Learned* well know: Tho’ whether true, or false, Dr. *T.* has no more to do with it, than any other Divine of the Church of *England*, as I said Before. The next is altogether admirable.

P. 18. “ The Dr. who gives so much
 “ Caution against being *righteous over-*
 “ *much*, does, no wonder, condemn the
 “ *extraordinary Motions*, and *Impulses* of
 “ the Spirit.” It is no Wonder, it seems,
 that he who cautions against Excesses, and
 Frenzys in Religion, should condemn the
 Inspiration of the Prophets, and Apostles.
 For so He must do, who condemns the ex-
 traordinary Motions and Impulses of the
 Spirit. But how does Dr. *T.* condemn These?
 Why because he condemns the Pretensions
 of those Men who *confidently say* they
 have such Motions and Impulses, without
 proving it, or giving the least Shadow of
 a Reason for it. “ Wherefore I would
 “ be glad to know by *what* Motions or
 H “ Impulses

“ Impulses he took on him the *Work* of
 “ the *Ministry*; whether it was by *or-*
 “ *dinary* or *extraordinary* Motions; or
 “ Impulses.” I answer; by *ordinary*.
 “ If by *ordinary* ones; they might be
 “ *worldly*—As a *Mitre*, or a *good Living*,
 “ and an *odd Benefice*, or *two* besides.”
 To pass over the Wit, and Satire of This :
 A *Man's own* Motions, or Impulses indeed
 may be *worldly* in the sinful Sense of the
 Word, as 'tis plain This Writer here
 means it; but to say Those of the *Holy*
Spirit may be so, is, I think, *Blasphemy*.
 “ But if from *extraordinary* Motions,
 “ and Impulses of the Spirit, such as the
 “ *Service of God*, and *Good of Souls chief-*
 “ *ly*, &c.” Now I think a Man may have
 a Regard to the Service of God, and the
 Good of Souls *chiefly*, by the *ordinary*,
 and without the *extraordinary* Motions,
 or Impulses of the Spirit. What he says
 here about the *inward Sense*, or *Feeling*,
 (if he means *Perceiving*, or *Discerning*) of
 the *Operations* of the Spirit by the *Fruits*
 of the Spirit, is deny'd by nobody that I
 know of; tho' quite impertinent to his
 Purpose. But the Close of the Sentence is
 curious. —“ When *it's* Motions, and Im-
 “ pulses are made the Subject of Banter,
 “ and Ridicule.” Does Dr. T. then really
banter and *ridicule* the *Motions* and *Im-*
pulses of *God's Spirit*? If he does; what

a *Miscreant* must *He* be? If otherwise; what must *This Man* be, who *falsely* charges him with so *horrid a Sin* against the *Holy Ghost*? He *himself*, I am sure, speaks not very respectfully of the *Holy Ghost*, when he talks of *it's* Motions; making a *Thing*, not a *Person* of him. But *This*, I confess, with the *Blasphemy* above mentioned, might proceed from *Stupidity*, rather than *Design*.

The next Pamphlet is called *A proper Reply to the Anti-over-Righteous Dr. TRAPP'S Sermons against Mr. WHITFIELD; or the Doctrine and Conduct of the Reverend Mr. WHITFIELD vindicated from the Aspersions, and malicious Invectives of his Enemies. Humbly submitted to the Consideration of the Publick. Motto. And the Chief Priests and Scribes stood round, and vehemently accused him, Luke xxiii. 10.* That is, the Body of the *Clergy* of the *Establis'd Church of England* are compared to the *Chief Priests*, and *Scribes*; and *Mr. Whitfield* to our *Saviour*. Many of these *pious Comparisons* we have had: Particularly, in *This very Pamphlet* p. 14. *Mr. Whitfield* is affirmed to preach *as one having Authority, and not as the Scribes*. But to go on. *This proper Reply* is, in truth, *no Reply*. *Dr. Trapp's Name* is mentioned in the *Title Page*; and *That's all relating to Him*: Excepting that he is charged

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by

by the Writer as guilty of some flagitious Crime in not answering to a Charge brought against him by Mr. *Whitfield* in his Journal. The Reader shall have it in his own Words; it being perhaps one of the greatest Curiosities we have yet met with. *Introd. P. 1, 2.*

“ It is not a little surprising, nor indeed a
 “ little shocking to sober Minds, that Dr.
 “ *Trapp* should stand charged, as he does in
 “ the Continuation of Mr. *Whitfield*’s Jour-
 “ nal, with *several downright Falshoods*;
 “ and yet be so *regardless of a good Name*,
 “ as not to spare a Line in his own De-
 “ fence.—This is less to be accounted
 “ for, as there have been *two Editions* of
 “ his, &c. since That Charge against him
 “ was made to the World: And yet it
 “ stands in such *full Force*, as to impeach
 “ the whole Credit of the Work; and to
 “ render the Author, &c. *Not a Word*
 “ *having been said* to evade the Charge,
 “ or justify himself from an *Accusation*
 “ *of so heinous a Nature*; till the Dr. can
 “ prevail with himself to do this effectual-
 “ ly, &c.” Few Instances, I believe, can
 be given of such grave, solemn Impudence,
 join’d with such extreme Ignorance, and
 Folly. Because *Whitfield* had asserted a
downright Falshood, among many other, by
 saying, *in general Terms*, that Dr. T. had
 asserted *several downright Falshoods*, and
 the Dr. had not *vindicated himself*, as it
 was

was impossible he should, unless he had been charged with *Particulars*; therefore it is *surprising, shocking to sober Minds*; He is *regardless of a good Name*; and so forth. This I say, is all that relates to Dr. T. in This *proper Reply* to his *Sermons*; unless you will take in the following Words p. 5. *Introd.* "Nor is it a little amazing that
 " this *worthy* Divine, who by this Time
 " must know the Town pretty well, he
 " being himself *pretty well known to the*
 " *Town, &c.* His being *over-angry*, or
 " rather *over-jealous* at the great Applause
 " and Success his Brother *Whitfield* has met
 " with, &c." For the rest, This Pamphlet is nothing but a Panegyrick upon the great, and good Mr. *Whitfield*; and a most scurrilous and malicious Libel upon the Clergy of the establish'd Church: Both the Panegyrick and the Libel being made up of *notorious Lies*, which I leave to the Judgment of the World; only transcribing a few Sentences, for a Sample, or Specimen of the Whole. P. 5. "We shall not find
 " Him [*Whitfield*] in the Number of
 " those whose strongest Engagement to
 " *their Godliness* is GAIN." I appeal to any understanding Person, whether he does not think that *Whitfield* has, within these *three* Years, gather'd more Money, than one of the Generality of the Clergy receives from his Preferment, in *twenty*. What he
 collects

collects is said, indeed, to be for *Charity*: But how does that *appear*? P. 9. "The Reverend Mr. *Whitfield* has nothing of the *Self-sufficient*." Oh! nothing at all. P. 10. "He is no *Creeper into Families*." Nothing like it, to be sure. P. 13. "He is in *LEARNING* not excelled, if *equall'd* by *Any*; of *superior Abilities* to most of his Age." *Waterland*, for Example, to omit many others, is not worthy to carry his *Books* after him. P. 16. "He has been the Sport of the Drunkard; a Subject of Reproach to Men of *HIERARCHICAL Principles*, and *corrupt Minds*." This needs no Remark.

The next has the following Title. Dr. TRAPP vindicated from the Imputation of being a CHRISTIAN. Occasioned by a Pamphlet of That Reverend Author against the METHODISTS; entitled, the Nature, Folly, Sin, and Danger of being RIGHTEOUS OVER-MUCH. By a LOVER OF TRUTH. Seest thou a Man that is hasty in his Words? There is more Hope of a Fool than of Him. PROV. xxix. 20. To This worthy Title Page I answer; 1st, Dr. T. is not hasty in his Words; but speaks the Words of Truth, and Soberness. 2dly, This LOVER OF TRUTH has not a Word of Truth, that is at all to the Purpose, in his whole Pamphlet. In which, 3dly, Tho' there be nothing that deserves an Answer in Point of
Argument a-

Argumentation, either as to Reason, or Fact; yet I think it might be very properly answered by a *Prosecution*, or an *Action at Law*, either in the *Commons*, or in *Westminster-Hall*: For tho' here be not the *Author's Name*, here is the *Bookseller's*. It is over and over asserted in the Title Page, and in the Body of the Book, that Dr. TRAPP (his Name printed at length) is NOT A CHRISTIAN. This sure is *DE-FAMATION* in the *Eye of the Law*, and very high Defamation too; especially upon a Man of Dr. TRAPP's *Profession*, and *Character*. But no more of That at present. Even the *Methodistical* Pamphleteers against the Dr. cannot forbear, as you have seen, *endeavouring* to be witty. But this *Deist*, or *Papist* (for sometimes he seems to be the one, sometimes the other) is, in his own Conceit, a *Wit* all over. Every thing he writes is clean Satire, delicate Irony. And the '*Squire Quaker* (of whom hereafter) flatters himself with the same Imagination. "Dr. TRAPP "*vindicated from the Imputation of being* "*a Christian, &c.*" "A Congratulatory "*Letter to the Reverend Dr. TRAPP, &c.*" And both these *fine Pieces* proceed in the same Strain of Archness, and Gayety. This may pass with the Vulgar, and Injudicious: But such as are competent Judges of these Matters will *distinguish* between a Man of
real

real Wit, and an *awkward, clumsy Pretender* to it: One, with whom a Grimace goes for a Jest, and a dull impudent Lye for a Sarcasm; One, whose Attempts to be sharp and facetious, are as ridiculous as would be Those of a *Cow* endeavouring to gallop like a *Race-Horse*; or of a *Country Clown* exerting his Parts in a *Dancing-School*: One, in whose Scribe, stupid, and saucy, there seems to be a *Strife* for the Mastery, between the *ignorant illiterate Dunce*, and the *pert pragmatical Coxcomb*. I will produce some Strokes of our *Vindicator's* polite Raillery, by which the Reader may judge of the Rest.

P. 11. " Besides; let it be consider'd, that
 " the Dr. gets his Bread by Christianity,
 " is by Profession one of the Church of
 " *England's* Clergy, a Leader among them,
 " and possess'd of Christian Benefices;
 " which an *open Opposition to Christianity*
 " would strip him of." P. 12. " A little
 " Sincerity, where it suits one's Conve-
 " nience, and Interest, is *good*, and *right-*
 " *teous*: But if it should obstruct an ad-
 " ditional Benefice, stand in the Way of
 " a good fat Bishoprick, &c. it is a
 " GREAT Sin; it is being *righteous over-*
 " *much*: And *why should a Man destroy*
 " *himself?*" P. 19. " And here he lays
 " about him, like a down-right Hero,
 " knocking down one Text of Scripture
 with

“ with another, ’till he has quite spread
 “ the Field of Battle with the Carcasses
 “ of the slain, Methinks when I behold
 “ him triumphant in this Slaughter of
 “ Scripture, the Gospel in one Hand, the
 “ Epistles of *St. Paul* in the other,
 “ which with uncommon Dexterity he
 “ dashes against one another; I see that
 “ ancient Glory of *England*, the *London*
 “ ’Prentice still immortal on *British* Sign-
 “ Posts, with his Hands in the Throats of
 “ two Lions at once, to pluck out their
 “ *Tongues*. Oh may this second *London*
 “ *Worthy* out-shine the Former; and hence-
 “ forth be immortaliz’d in this Reverend Pos-
 “ ture over every Ale-house, and Tavern;
 “ to remind those weak Christians, who
 “ still remain bigotted to *Sobriety*, that *He*
 “ whom They (and with them the Dr.
 “ out of Complaisance) call our blessed
 “ Saviour, *came eating, and drinking,*
 “ was present at Weddings, Feasts, and
 “ Entertainments, nay at one of them
 “ work’d a Miracle to make Wine. &c.”
 “ P. 27. He [D. T.] is as serious as Don
 “ *Quixote* himself, when he rais’d an em-
 “ battled Flock of Sheep into an Army—
 “ O that some *Faith-denying* Barber might,
 “ without *being righteous over-much*, give
 “ up the *Self-Enjoyment* of his *Basin*. How
 “ well would it become the Reverend
 I “ Head

“ Head of an Anti-christian Parson !” [Pray observe by the Way how *ludicrously* and *profanely* This *Christian-Perfection* Man treats the most *serious*, and *sacred* Things.] P. 25. “ A little Escape of this sort may “ now and then be excused in so *solid* a “ Divine; who does not often make a “ Profession of Wit.” Dr. TRAPP never made any *profession* of Wit; and, to be sure, *has* none: This Writer, you see, has a World of it.

I said above that he sometimes *appears* to be a *Deist*, sometimes a *Papist*. For the First, the *Deist*; besides his ludicrous, and profane Way of treating sacred Things just now taken Notice of; see his P. 14. “ I consider’d his *Profession*; and reflected “ that it would be *over-righteousness* in “ him to bear with any one’s stealing his “ TRADE from him.” *Ibid.* &c.—Defend- “ ing the Offices of his Function from the “ Encroachments of the Laity; only to “ put his Readers in Mind that, accord- “ ing to Protestant Principles, *every Lay- “ man has an equal Right with himself “ to the Exercise of that Function.*” No *Christian*, I think, would call the *Profes- sion* of a *Clergyman*, or the *Office* of a *Priest*, by the Name of a *Trade*. And no *Christian*, in This Nation, would say that, according to Protestant Principles, there is
no

no such Thing as *Priesthood at all*. Yet This Author, belike, is wonderfully concern'd for *Christian Perfection*; tho' *Infidelity*, and *Christian Perfection*, one would think, are not very consistent. But his Meaning is plain. He is sensible that the Doctrine of *Christian Perfection*, as stated by a late Writer, has done Mischief to the *Christian Religion*, and may probably do more: So he heartily closes with it; tho' that Writer certainly never intended to serve the Cause of Infidelity, but very much the Contrary. As to the Second, the *Papist*; Pray observe these Words, P. 8. "The Church of *Rome*, which is the "most ancient of all Pretenders to Christianity." What is said in P. 16. 18. 31. 32. 33. about *private Judgment*, and *Church-Authority*, the *Means* employ'd to bring about the *Reformation*, &c. which I will not be at the Trouble of transcribing, is plainly in Favour of the *Popish* Cause: And it has been a hundred Times over not only answer'd, but expos'd to the Scorn of Mankind; and by few, or none, more than by Dr. T. himself. To which I will now add nothing; 'tis Foreign to my Purpose: And these Triflers shall not make me impertinent; tho' they themselves are so. I only desire it may be observed that *such* are the Defenders of the *Methodists*,

and the *Righteous over-much*, newly started up among us.

And now truly, I think I have almost done with This Pamphlet: For what remains is very little more than the Substance of the same Falshoods in *Reasoning*, and *Fact*, the same Misrepresentations, Misquotations, and malicious Slanders, which I have so often taken Notice of in the foregoing ones. The Author of This, like the Authors of Those, all along confounds being too good *strictly*, and *literally*, with being so *loosely* and *improperly speaking*; and *over-much Righteousness* with *Christian Perfection*. He represents the Dr. as being an Enemy to *extraordinary Degrees* of Vertue; because he is so to *Extraordinaries*, and *Excesses*, which are *Deviations* FROM Vertue: And abuses him, as being an *Advocate* for *Drunkenness*, *Uncharitableness to the Poor*, and in short all Manner of *Vice*, and Immorality. To cite the particular Passages would be in a Manner to transcribe the whole Pamphlet. As to other Matters, a small Gleaning only remains.

P. 5. " Upon which he very judiciously enquires, whether it be possible or not, to be *too good*, especially in these Times," This *Nonsense* is purely his own. If it be possible to be too good *at all*; it is equally so in *any times*. The Dr. says p. 1. *Can we*

we be too good? Or if that might be; is there ANY OCCASION, however, OF WARNING AGAINST it in these Times? What is said P. 7. about the *Hebrew Word*, is false; and the Dr. is right: As Dictionarys, and Criticks shew. *Ibid.* “ And left from his “ Explanation of This any one should “ mistake him for a Christian; he takes “ care to exclude all Interpretations put “ upon this Text by any such as have been “ suspected to be tainted with Christia- “ nity; however natural such Interpreta- “ tions may seem.” This is another Fals- hood. The Dr. recites many Interpretati- ons, and does not exclude, or quite reject any of them: Only chuses to insist upon One, as the best.

In his Sermon P. 67, 68. He has these Words. “ How many are there, who be- “ ing very rich, imagine they are charita- “ ble, if they now and then give a small “ Piece of Money to the Poor, when they “ ought to give *largely*, and *liberally*! “ who, *under Pretence of providing for “ their Families* are *shamefully covetous*, &c. Our Author P. 9. quoting the follow- ing Words of the Dr’s in another Place; “ Thus for Instance Almsgiving is very “ excellent; but to bestow so much upon “ the Poor, as not to make *sufficient* Provi- “ sion for one’s *own Family* is a great Sin;” proceeds Thus, “ That is; Almsgiving, “ while

“ while it is not *extraordinary*, nor ex-
 “ tended to *more* than we are at a *Loss*
 “ to know what to do with, is excellent,
 “ very excellent: But when it exceeds the
 “ *Ordinary*——’tis a Sin, a GREAT SIN—
 “ For I dare say the Dr. would tremble at
 “ the Thought of *every superfluous Far-*
 “ *thing*, lavish’d on the Poor, which might
 “ hinder him from *so much* towards his *suf-*
 “ *ficient Provision* for his own Family.”
 This is your *Lover of Truth*; your zealous Pleader for *Christian Perfection*. It is true the Dr. recommends *making Provision* for *one’s own Family*: Which This Man repeats, and ridicules, I believe, near twenty Times. Dr. T’s other Adversaries shew their Dislike of it; and none more than the solemn Mr. *Law*. I desire my Readers to stop here a little; and think well of this Matter. Here seems to be a Confederacy against one of the great Supports of *human Society*, the Duty of Parents to provide for their Children; a Dictate not only of Scripture, but of common Reason, and the Law of Nature. What will *become of the World*, if these Men’s Doctrines prevail? O but the Dr. said, not only *Provision*; but *sufficient* Provision. This has given Occasion to many a stinging Reflexion. A SUFFICIENT *Provision* for *one’s own Family*! Was there ever the Like heard of? Ever any thing so monstrously absurd,

absurd, so monstrously wicked? What? Not only a *Provision* for one's Family; but a *sufficient* Provision? The indeterminate Meaning of the Word *sufficient* has been taken Notice of. P. 15. This Writer would change it for the Word *necessary*; and enlarges upon That Amendment with great Satisfaction, and Triumph: P. 9, 10. But is not That as ambiguous as the Word *sufficient*? May not a Man, if he has a Mind to flatter and deceive himself into *Uncharitableness towards the Poor*, as well say that 500, or 1000 *l.* a Year is *necessary* for his Son, considering his Quality, and Station, as that no less is *sufficient* for him? Unless this Man's Meaning be that a Gentleman of such an Estate, or of five, or ten times as much, ought to leave no more to his Children than is *absolutely necessary* to keep Soul and Body together. If that be his Meaning (as, by the Way, 'tis plainly Mr. *Law's*) I say no more of it, but leave it to the Consideration of the Reader.

P. 12. "The Dr. indeed *winks at* their "going to Church upon ordinary Days."—The Dr. *advises* and *persuades* them to do it; which, it seems, is *winking at* their doing it.—"When their Business [the Dr. says *as often* as their NECESSARY Business] "will permit them: That is, in plain *English*, *when they have nothing else to do.*"
And

And I say, in as plain *English*, This is a gross Falshood: as any one that can read plain *English* may see.

P. 13. He tells them *it is no great harm* "to employ a good Part of the Sunday in "Reading, Meditation, and Praying." Another Falshood. The Dr. has no such Words, as 'tis *no great harm*: He exhorts and persuades People to it. As to the main Substance of his crude Stuff P. 12, 13, 14. about *keeping the Sabbath*; Dr. T. acknowledges that he thinks the *Christian Sabbath* is not to be kept with the same *Rigour* and *Strictness*, as the *Jewish Sabbath* was: And let our Author make the most of the Corcession.

P. 19, 20. Misrepresenting and perverting Dr. T's Words about the *Miracle of turning Water into Wine*, He, like his Brother Pamphleteer [see backwards P. 45, 46.] puts a most profane and blasphemous Reflexion upon our blessed Saviour: *Woolston* himself upon That Subject goes but little beyond him. "When 'tis plain [says the Dr.] "that more had been drank, than was absolutely necessary for the Support of Nature"—That there *had been*, I have shewn above. To which I now add, that admitting the Interpretation of Some, who suppose the Governour of the Feast to speak only of the general Custom of the World, not including the Persons then present (for which

which I see no manner of Reason; since the Interpretation is strain'd; and the Word *μεθυσεν* in the Original sometimes signifies not *immoderate*, but only *cheerful* Drinking:) Even then, the *Tenour* of the *Narration*, particularly the *Want of Wine*, and a *fresh Supply* of it, shew that more was drank at That *Feast*, than was *absolutely necessary for the Support of Nature*. Our Author proceeds—"And therefore at least enough." The Words *at least* imply that it was rather *too much*. But suppose it was barely *enough*: Our Saviour made *more* afterwards: And *more than enough* is *too much*. But I need not deduce and *infer* This. Our Author says it in express Words: Nay he goes farther. "Consequently, something (*more than enough*) had been indulged to *Pleasure*, and *Cheerfulness*, when the miraculous Wine was drank." He rises in the next Words. "And therefore if Christ, whom they pretend to follow, wrought a Miracle in behalf of *Excess in drinking* for the sake of *Pleasure*, and *Cheerfulness*, &c." If he *did*; as he really *did*, according to this Man's Account; not according to Dr. *Trapp's*. But so much for This *Blasphemy*, which I tremble to repeat. Here again you have an Instance of this Writer's Concern for *Christianity*, and *Christian Perfection*.

K

What

What follows, P. 20, 21,—26. relates chiefly to Mr. *Law*; to whom a distinct Answer will be return'd: And so we have nothing to do with it here. For the rest, a few Words will be sufficient.

P. 21. "The Dr. appeals to *Common Sense*; that is to the *Senses* of the *Common* of Mankind." And so again, P. 22. "The Dr. will answer that the Apostle overshoot himself, &c. For we might as well have no Bodies at all, as not satisfy their Appetites; and what have we to do with Flesh, if we were not to fulfil the Lusts thereof? This is unanswerable to such as have *Common Sense*; or, to speak *English, Common Feeling*." How fair is this *Representation*! How accurate the *English*! How delicate the Turn of *Thought*!

P. 26. "The Dr. proves,—demonstrating, according to his usual Manner, by Assertion——." This is exactly true of *Himself*, and his *Brethren*; but most false of Dr. *Trapp*. He never begs the Question; never puts mere *Assertions* upon his Readers, instead of *Proofs*; as they do upon all Occasions.—"That Luxury and Covetousness are all that is forbidden." The Dr. Sermon p. 23. said that the *Arguments* brought by some Writers to prove that we must enjoy nothing of this World, conclude only against Luxury and Covetousness. Is this saying

saying that *Luxury and Covetousness are all that is forbidden?* But thus it is; when Men cannot, or will not, DISTINGUISH.

Ibid. The Dr. speaking of the Poms and Vanities of this World, quotes those Words of our Liturgy in the Office of Baptism, "so as not to follow, or be led by them." After the Word *led*, our Author adds, *by the Nose*. Pray observe both the *Wit*, and the *Decency*. The Expression in our Liturgy is not only used upon a most sacred Occasion; but is taken from the Holy Scriptures.—*Carry'd away unto dumb Idols, even as ye were led*, 1 Cor. xii. 2.—*Led away by divers Lusts*, 2 Tim. iii. 6. So that this pretty profane Insertion [*by the Nose*] ridicules the Writings of St. Paul, as well as the Liturgy of the Church of *England*.

P. 33. He brings in a Papist saying;
 "He [Dr. Trapp] has done us eminent
 "Service by his Writings. At first indeed
 "we suspected him to be an Enemy from
 "certain—Expressions——But they were
 "only a Mask to cover his good Will to-
 "wards us——For the very Book he un-
 "dertook to write against us in Defence of
 "the Church of *England*, was of so much
 "Credit, and Service to us, that we have
 "reason to look upon him as one of our
 "best Missioners in *England*. Nay, he
 K 2 " has

“ has brought us over more Converts than
 “ twenty of them have done. And I don’t
 “ doubt but this very Pamphlet was writ-
 “ ten with a Design to do us Service.” If
 this be true; why are the Papists (as appears
 by their Writings) so *enraged* against him?
 But I say no more, than that this is *soon*
said; and let the *World* judge.

P. 36. Referring to those Words of the
 Doctor’s—*The establis’d Church is the For-
 tress, or the strong Hold of the Christian
 Religion; and the Clergy the Garrison, or
 Soldiers that defend it*: He subjoins, “ Now
 “ as He has already inform’d us that this
 “ strongest *Hold of Christian Religion is*
 “ *very much out of Repair, &c.*” The
 Dr. indeed has said in another Place, that
 the Church is, by *irregular upstart Societies*,
 “ greatly weaken’d and impair’d.” Upon
 which, this Writer is triumphantly face-
 tious. P. 31, 32. and here he is at it again.
 “ The Consequence (says he, p. 31.) is,
 “ that either it wants Repairing, or is past
 “ it.” Not *past* it; tho’ *wanting* it, if he pleases.
 The *Garrison* may be *much* out of Repair;
 nay *very much*; tho’ Dr. T. does not say
 so: And yet be able to *hold out*, and de-
 fend itself against all its Enemies. He goes
 on here, p. 36.—“ And the Garrison made
 “ out of a Parcel of *raw Novices*.” How,
 and where does Dr. T. *inform* us of This?
 He *mentions* *one raw Novice*, who, being
 about

about 23 Years of Age, and newly in Deacon's Orders, had the Impudence to *censure* the whole Body of the Clergy : *Therefore*, belike, (for I can deduce it from Nothing else) he *informs us* that this Garrison, the Church, is *made out of a Parcel of raw Novices*. Here, by the way, we take notice of something which was pass'd over before. " Mark (says he, p. 17.) the pretty " Joke upon the Church of *England* concerning holy Orders on raw Novices." Why truly, a Youth of three and twenty may be well enough qualify'd for Deacon's Orders ; and yet be a raw, a very raw Novice, if compar'd with all the learned Clergy of *England*. Besides; should This, or That particular Bishop confer Orders upon one *not* duly qualify'd ; the Church of *England* is not answerable for it.

What he says, p. 38. about *Law-suits*, and the Dr's, being *READY TO SWEAR*, that Christ speaks Hyperbolically, &c. I desire the Reader to *peruse*, if he thinks it worth his while ; and then 'tis *answer'd*.

Only one Pamphlet more now remains, if that may be said to remain ; for a worthy Gentleman, the ingenious Mr. *Bate*, has, I thank him, in a great measure taken it off my Hands. This is intitled, *A Congratulatory Letter to the Rev. Dr. TRAPP : Occasioned by his four Sermons against Enthusiasm. In which the Rev. Mr. BATE'S*
Notions

Notions of the Co-operation of the Spirit are examined and refuted. By T. S—y, Esq; Mr. Bate reply'd to this, in Defence both of Dr. T. and himself; which produced a tedious Answer from the *Quaker's Squire*, (for let him pretend what he pleases, a *Quaker* he plainly is, or if not a *Quaker*, a *Papist*, or a *Deist*) consisting of 176 Pages, with the *Letter to the BISHOP of LONDON* prefixed; as the Congratulatory Letter itself does of 112. To this likewise Mr. Bate has, in the *Weekly Miscellany* of May 10 last, given what he truly calls a *sufficient Reply*, as to what concerns himself: All I have to do is to vindicate Dr. T. in those Points, concerning which this 'Squire pretends to have reply'd to Mr. Bate's Defence.

The Doctor, speaking of the common People's being *Admirers of Novelty*, had said, incidentally, and in passing, that *Truth is the oldest Thing in the World; and that in Religion, and Morality, whatever is really new is certainly false.* The Letter-Writer, in seven Pages of *Sophistry*, proceeding either from *Ignorance*, or *Fraud*, explodes these Words, as most absurd, and most wicked; as "quite overturning not only the Law of *Moses*, and the *Christian Revelation*, [which, by the bye, he himself all along makes his utmost Efforts to destroy] " but every thing else
it

“ it has pleased God to discover to Man-
 “ kind, as a Duty, from, or near the Be-
 “ ginning of the World to this Time ; be-
 “ cause these Revelations were new to
 “ Men, when first made known to them,
 “ and consequently false, if the Doctor’s
 “ Reasoning be true.” *Congrat. Letter*,
 P. 36. A Reader of no extraordinary Sa-
 gacity may easily perceive that the Doctor’s
 Meaning is no more than this ; that *Inno-*
vations in Morality and Religion, (in the
true Religion, which is *now* no other than
 the *Christian*) all *novel Doctrines* and
Practises, all *spurious Additaments*, made
 by the *Humours* and *Fancies* of some MEN,
 who profess that Religion, are false, and
 erroneous. Does he therefore *countenance*
Deism ? or deny that God could make
new Revelations ? or affirm that if he
 should, those Revelations would be *false* ?
 He said, *Truth is the oldest Thing in the*
World. General Truth (to which all par-
 ticular ones have Reference) certainly is so :
 It is older than the World ; It is Eternal.
 To the Word *new* the Dr. added *really* :
 Because some Things are *pretended* to be
new in Religion, which *really* are *not* :
 The Papiſts, for Instance, charge us with
 being *Innovators* ; whereas in reality they
 are the *Innovators* themselves. But what
 Occasion had the Dr. just making this Re-
 flection by the way, to *define*, and *explain*,
 as

as this *Sophister* pretends he ought to have done? See him now swaggering with this confident Assertion; *Defence*, P. 111. "His
 " Words amount to nothing less than
 " *Deism in Epitome, or the absolute Denial*
 " *of all Revelations, that are not of an*
 " *equal, or elder Date than Truth.* This,
 " Sir, is, and must be their *Meaning*, so
 " long as these Words (*Truth is the oldest*
 " *Thing in the World*) stand in the Sen-
 " tence; in spite of every thing which
 " the *Doctor*, and all his *Friends* put toge-
 " ther are able to say to the contrary." I
 think I have been able to say something to
 the contrary; and as much as is abundantly
 sufficient.

As to the *Evidence of Inspiration*; Dr.
 T. no where says, (what our 'Squire all a-
 long supposes) that *Miracles* are necessary
 Evidence to the inspir'd Person *himself*;
 but that they are necessary to convince
others that he is inspired. God gave to his
 Prophets different Proofs of *their own* In-
 spiration; as by *Dreams, Visions, a vocal*
Call, &c. Not but that even these, tho'
 not generally called so, may, in a wide
Sense, be deem'd *Miracles*, as being wrought
 by God in a *supernatural* Manner. For a
 full Account of this Matter, I mean the
Evidences of Inspiration, both to the in-
 spir'd Person *himself*, and to those whom he
 endeavours to satisfy that he is inspired;
 see

see the very ingenious, learned, and judicious Mr. *Bayley* of *Bristol's* ESSAY ON INSPIRATION: Which if our Letter-Writer had read, and understood; perhaps his indigested Heap of Absurdities, upon this Subject, had been spared. If the Man, who fancies himself inspired, has *real, clear Proof*, and *Evidence* that he is so; he may certainly *communicate* it to *any body* else: And therefore what our Author says about a *blind Man*, and *Colours*, is nothing to the Purpose: As is what he says about *Metaphorical Expressions* in Scripture, which nobody denies: But 'tis one thing to *use* a Metaphor, and another to *form an Argument* from it. Nor does the *Seeing*, or *Feeling*, which they talk of, supposing it to be metaphorical, come up to the Point in hand. *I am inspir'd*, is a *Proposition*: And can we, in *any Sense*, *feel* a *Proposition*? No; we must *prove* it; and if we can prove it to *ourselves*, we may prove it to *all the World*. But of this enough in the Answer to Mr. *Seagrave*; * to which I refer. I will not be guilty of *endless* Repetition; tho' I have been forced to a *great deal*. Mr. *Bate*, however, does not leave the poor Doctor in the Lurch [as is said, *Defence*, P. 112.] by not answering several Arguments, &c. He has not left him in a *Labyrinth of Error*, and Non-sense.

* See Appendix.

sense, P. 120. Nor has the Doctor been guilty of any *Mistakes, and Blunders*, which to *Common Sense* appear altogether *indefensible*, P. 112. These are Scurrilities, and Lies, thrown out of course, without any Show of Reason, or Argument.

This Writer had no Occasion to be so gay, and *triumphant* about the *Evidence of Miracles*, and the *Nature of the Doctrine* taught, as compared with each other, (upon which Subject, by the way, he teaches *false Doctrine* himself) nor to treat the Doctor with such ill-manner'd *Scorn* upon that Article. He pretends, [*Def. P. 119.*] that his chief Design was to “ *exercise the Skill, and unparallel'd Mildness* of that “ *meek, and charitable Gentleman*, to “ *whom he was writing.*” This *insolent Contempt* is a perfect Outrage upon *common Decency*. Dr. Trapp's *Skill* has been long since *publickly exercis'd* upon *this very Subject of Miracles*; * as well as upon many others of great Importance, and no small Difficulty. “ As I make no Doubt, says “ *our Author*, [*Congrat. Letter, P. 48.*] “ *that you are more able to enter into* “ *this knotty Point* [*Miracles*] *than him,* “ [*Mr. Locke*] *or any other Person*; *I* “ *hope to see your grey Hairs adorn'd,* and “ *the World blessed with so useful an Un-* “ *dertaking.*”

* Discourse upon the Parable of *Dives and Lazarus.*

"dertaking." Besides what Dr. T. has already publish'd, as above; it happens that long before *his Hairs* were *so grey* as they now are, even before they were *grey at all*, he had *more minutely*, tho' briefly, discuss'd this Subject; particularly, balancing against each other the *different Degrees of external Evidence* in the *Miracles*, and of *internal* in the *Doctrines*: And the World perhaps may, one Time or other, be presented, I do not say *blest'd*, with *so useful an Undertaking*.

In his Defence, P. 139. He has a mighty mind to contradict Bishop Bull, and Mr. Bate: He would contradict *them*, if he knew how; but in truth only contradicts *himself*. For *he* in Effect says what *they* say; and yet pronounces them *mistaken*. "The Spirit of God (says *he*) bears Testimony both *to*, and *with* our Spirits." Be it so: Still 'tis *with*, as well as *to*: Here is a *Co-Testimony*; which is all *they* affirm. He proceeds. "God immediately infuses Joy, and Gladness into the Soul; whereby he testifies to it his Approbation, &c." By this I suppose he *meant to say* that the Spirit *begins* the Witnessing. It *may be* so sometimes: Bishop Bull says *it is* so in the Case of pious Christians clouded with *Melancholy*; when the Holy Spirit enlightens and irradiates their Minds. In what follows he allows the *joint Witnessing*,

sing, and Concurrence of God's Spirit, and ours : And whom then does he oppose ? His rude, abusive Language, both upon Bishop Bull, and Mr. Bate, is shameful. I will produce but one Instance. " Bishop Bull was doubtless a great Man [mighty courteous to acknowledge *so much* of a Man whose *invaluable Works* are the *Admiration of Christendom* !] " yet this Sentiment " of his is no Proof * ON [of] it : It " proves rather *his own Ignorance of true Religion*." Very modest indeed ! One of the most *learned, acute, and judicious* Divines that ever lived, exemplary for *Piety, Charity, and all Christian Virtues*, was *ignorant of true Religion* ; because this *Child of Obscurity* is pleas'd to say so.

I had almost forgot the remarkable *Blunders*, with which he charges Dr. T. at the Conclusion of his *Congratulatory Letter*. The Dr. denies *extraordinary Inspiration* in these Times ; yet says, *Let us earnestly beseech God to send forth his Light, and his Truth, that we may all fully discover these Depths of Satan, &c.* Which (according to our Author) cannot be done without *extraordinary Inspiration* ; and therefore (according to the Dr.) *Miracles* are requir'd to prove it. This I deny. The *ordinary Assistance of God's Spirit*, join'd with our own

* It would be tedious to take Notice of his *false English* in both his Pamphlets.

own sincere Endeavours, will enable us to discover any Depths of Satan, relating to us : And what does this Man say to prove the contrary ? Nothing at all. Another pretended *Blunder*, or *Inconsistency* of the Doctor's is, that he allows these Delusions to be *Depths of Satan* ; " which (says our " Letter-Writer) does but ill agree with " the many Fools, and Blockheads you " have called him, and his Followers, in " the preceding Pages." Dr. T. call'd *nobody* Fool, or Blockhead ; much less did he call *Satan* so. Yes ; but he says the *Proceedings* of these deluded by him are *so ridiculous as to create the greatest Laughter* ; and then, " He needed not have put his " Flock on praying for *extraordinary* " *Light, and Assistance*, to discover a " Thing in itself obvious enough to all such " as will take the Pains to think about it."

I answer, 1st, the Dr. does *not* put them upon praying for *extraordinary Light, and Assistance* ; tho' this Writer not only puts those Words upon him, but prints them in *emphatical Italick*. 2^{dly}, It requires great *Depth, Cunning, and Subtilty*, to deceive even the *Common People* in the *plainest Cases* ; and to make them lay aside the Use of *Common Sense*, so as *not to think at all*, or not to think *truly* about them. It may require great *Sagacity* in *Satan*, to deceive them in such *plain Cases* : And yet their
Actions

Actions, in Consequence of such Deception, may be very ridiculous, as well as detestable; and appear so to one of no great Depth, who is not under the same Delusion. Judge now which of the two is the *Blunderer*; the *Doctor*, or *he* who *accuses* him of *Blundering*.

What he alledges against Mr. *Bate's* saying that the Quakers [and other Dissenters] are *tolerated* and *protected* by the *Church*, is very idle. No, says he; 'tis by the *State*, not by the *Church*. As if the King, [or Queen] and both Houses of Parliament, were not of the *Church*, as well as the *State* of *England*. 'Tis by *Churchmen*, and some *Clergymen* too, that the Toleration is granted.

It would take up a Volume (for many *Words* must be used, tho' the *Thing* be never so easy) to answer all his *Cavils*, *Chicaneries*, and *false Doctrines* upon (as he himself owns) *half a Dozen Subjects of the greatest Moment*. Besides; they have been answer'd an hundred Times over by our learned Divines in their Controversies with Papists, Quakers, other Hereticks, and Enthusiasts, Deists, and Infidels. Particularly, the Texts he alledges to prove *private Inspiration*, and several more of the same Kind, have been shewn to prove *no such Thing* by Dr. *Hammond* in his Discourse upon the pretended *New Light* prefixed to his

his *Annotations on the New Testament* ; by Mr. *Lesley* ; Dr. *Bennet*, and Others. Must we be *always* doing the *same Thing*, which has been *so often* done *already* ; when ever any impertinent, confident, *Nobody knows who*, is pleas'd to impose that Task upon us ? Have we nothing else to do with our *Time* ?

No more now remains by way of *Answer* ; I shall only make some short promiscuous Observations upon this Writer, and his two Pamphlets. The Second of which, by the way, makes a *Seventh* against Dr. *T's* Sermons ; so that, with Mr. *Law's*, there are *Eight* in all.

Nothing can be more ridiculous, than his calling the Church of *England* (as he does all along) OUR CHURCH ; as if HE were a Member of it. What a choice Member of the Church of *England* must He be, who *shews his Dislike* (to put it at the lowest) of *Water-Baptism* ; the *Establishment* of the Church by *human Laws* ; the *Constitution* of any Church at all ; *Forms of Prayer* ; the *Athanasian Creed*, and the Doctrine of the *Trinity* ! Who represents our Church and Clergy as being of a *persecuting Spirit*, than which nothing can be more false and scandalous : Who lessens and depreciates, and seems, at least, to deny the instituted *Means of Grace*, as in the *Lord's Supper* ; who *thinks That Sacrament*

ment to be of no more Importance, than what the PLAIN ACCOUNT thereof judiciously gives it; which Plain Account has been abundantly proved by learned Writers to be contrary to the Christian Religion, and the Doctrine of our own Church in particular: Who approves of the silent Meetings of the Quakers: Who insists upon the private Inspiration of particular Persons, denying the Holy Scriptures to be perfect, and an entire Rule of Faith, and Practise to us: Who endeavours to weaken the Evidence of Miracles, upon which the whole Fabrick of the Christian Religion is founded: Who denies that holy Orders are necessary to confer a Commission for the Work of the Ministry: Who speaking thus in the Apostle's Language, [Congrat. Letter, p. 16.] Those who watch for their Souls, adds these Words, i. e. their M—y. St. Paul, it seems, when he said watch for your SOULS, meant Watch for your MONEY. Can this Man be deem'd a Member of our Church? Or really, and sincerely of any Church at all? Can he be deem'd a Christian?

To his *Congratulatory Letter* he has added an *Appendix* concerning a Letter in the *Weekly Miscellany* about Dr. T's Sermon upon *Religious Zeal*. This Appendix, by the Airs he gives himself, he takes to be most *ingenious Irony*; as I, on the other hand,

hand, take it to be very *dull Buffoonery*. The only Use I make of it is to observe once more, that he, and all the Doctor's Adversaries are perpetually *abusing* him, as being *cholerick, hot, hasty, bitter*, and the like; for no Reason, that I could ever see, but because he is *in earnest, truly, and honestly zealous* in the Cause of God, and Religion; and, upon proper Occasions, *sharp, and severe*. The *Enemies of God, and Religion*, in the mean while, may spit out the Venom of a thousand Serpents against the Defenders of *Both*; with all the ill Breeding, Virulence, Malice, Lying, and Slander imaginable, vilify and calumniate them; and all, belike, is very well: *They* are not in the least *cholerick, hot, hasty, or bitter*. But of this the Doctor has given a full Account in the Sermon aforesaid; to which I refer: And (being quite tired) will add no more than this; that I hope the Reader has *pity'd me*, while I have been toiling through so many *wicked*, as well as *foolish* Pamphlets, such a Medley of Enthusiasm, Hypocrisy, Popery, Infidelity, and Blasphemy; which would never have been *endur'd* in any Christian Country, but *Ours*; nor in *Ours* neither, in any *Times*, but *These*.

APPENDIX.

M



APPENDIX.

*From the WEEKLY MISCELLANY,
refer'd to p. I.*

Mr. HOOKER,



IN these strange Times, when all Regards to *common Decency* are laid aside; Those who write, and publish any thing for the Good of Mankind, find themselves under a difficulty about *Answering*, or *not Answering* what every half-witted Murderer of Paper is pleased to scrawl out against them. If they *do not* answer him; he triumphs, as if they *could not*: If they *do*; they honour him too much, and make him look somewhat considerable. There is, however, a *Kind of Medium* between these Two; and I shall make use of it with reference to a Pamphlet lately publish'd, and call'd *An Answer to the Rev. Dr. TRAPP's four Sermons against Mr. WHITEFIELD: Shewing the Sin and Folly of being Angry over-much, &c.* By ROBERT SEAGRAVE, M. A. The Doctor, to my Knowledge, thinks it does not *become him* to make any
Reply,

Reply, in his own Name, and Person, to *this* Writer; tho' so important a one in his own Conceit. He will say, I know, that this very Letter is written by the Doctor himself: Let him say so; I neither affirm, nor deny it: However, it is written to *you*, Mr. *Hooker*, not to *him*; and so there is *some Decency* preserv'd.

Against Mr. Whitefield. Why against Him *only*? Does Dr. *T.* once mention his Name? And is He the only *Righteous over-much*; the only *Enthusiast* in the Kingdom?

Shewing the Sin and Folly of being Angry over-much. How he *shews* this, in his Pamphlet, I see not; he does not say *one Word about it*. Doubtless to be *Angry over-much* is a great Sin, and Folly: But how is Dr. *T.* so in this Discourse? I appeal to the World; and that is Answer sufficient. But this is always said upon these Occasions, by those who have nothing else to say. If a Man with a *prudent* Christian Warmth, and *Zeal*, join'd with the clearest Reasoning, expresses himself *sharply*, against the most pernicious Doctrines, and Practices; he is angry presently, he is in a Passion: *Angry* if you please, in *some Degree*; He ought to be so: But not in a *Passion*; not *Angry over-much*.

A great Part of what he calls his Answer to Dr. *T.* relates not to *him* in particular,

but to the Church of *England Clergy in general*; whom he abuses with much Rudeness, and Insolence; at the same time paying his Compliments to the *Dissenters*; as if the Learning, and Orthodoxy of the Nation rested chiefly, nay almost only, in *them*. What a Church of *England Clergyman* is this?

His reflecting upon Dr. T. p. 1, 2. for not *appearing against* Mr. *Whitefield*, 'till he had left the City, or the Kingdom (for I know not what he means by those Words *amongst us*) for not *taking the Field* sooner, as if Mr. WHITEFIELD were so formidable an ADVERSARY to Dr. *Trapp*, (supposing he appear'd against him *only*, which the Discourse itself shews to be most false) is beyond measure childish, and silly; admitting it were *true*: But, as it happens, all the Town knows it to be *otherwise*.

P. 3. " Our Author (says he) has chose
 " his Text, very judiciously it must be al-
 " low'd, with a View to this Purpose;
 " that is, in hope that his Reader will *sup-*
 " *ply* the Application, and carry it *for him*
 " to the Case before us without any Hes-
 " tation: But no intelligent Reader will
 " be catch'd at this rate." He must be a
 more *intelligent Reader* than I am, who
 can tell what he means by all this; and so
 I say no more of it. " He must perceive
 " distinctly that the Dr. proves his *in-*
tended

“ *tended Object* Mr. *W.* [what *Language*
 “ does the Man write ?] to be under such
 “ Predicament, either out of his Practice,
 “ &c. Does he this ? not at all.” This is
 a notorious Falshood in Fact ; and any body
 that has *Eyes* may see it. “ Rather he
 “ (Mr. *W.*) has expressly disclaim’d, and
 “ disavow’d all *real* Extravagancies.”
 What if he does ? He *commits* them, while
 he *disclaims*, and *disavows* them : “ He
 “ does not let People from their Work.”
 This again is notoriously false in Fact. He
does let People from their Work ; and does
 much Mischief that Way.

What he says, P. 3, 4. of the Dr’s quo-
 ting a Passage from a Writer who is not a
Methodist, is most impertinent and senseless.
 Does the Dr. once mention that foolish
 Word *Methodist* ? He speaks of all *Righ-*
teous over-much, and *Enthusiasts*, whether
 Methodists or no, whether ancient or mo-
 dern ; tho’ with a more peculiar View to
 the latter.

P. 4. “ It seems there are more Myste-
 “ ries of Iniquity besides Popery.” Doubt-
 less there are ; but what is this to the Pur-
 pose ? What he means by the next Words,
 I know not. Whatever they mean ; they
 relate not to Dr. *T.* in particular.

P. 5. “ The Dr’s desultory manner of
 “ writing.” How unfortunate is it for
 Dr. *T.* that he was not instructed by the
 great

great Mr. *Seagrave* in the *Manner* and *Method* of Writing!

The strange Crudities in p. 6, 7, 13. about Churches, Field-preaching, Consecrated Ground, *Whitefield's* being denied the Use of Pulpits, &c. are Circumstances which have been sufficiently taken notice of, Mr. *Hooker*, in some of your former Papers; to which I have no more to add, but that *Ignorance* and *Impudence* in conjunction are prodigious Things.

P. 7. "What Danger this involves to the real Gospel—" says he: and what *English* is this? say I. *Coincide with the Majority of his Brethren* is another quaint Expression.

His Glosses upon the Text, *Righteous over-much*, &c. as if it imply'd such, and such Things as he puts upon it, p. 6, 7, 8, as also p. 28 to the End, are no better than *stark, staring Nonsense*: For the Truth of which I appeal to the *Common-Sense* of all Readers.

P. 8. What he says about *Christians* relying upon their own virtuous Performances, when (as he imagines) they should refer all to *Christ*, is downright *Antinomianism*, and destructive of a holy Life. And he harps upon the same String in other Parts of his Pamphlet.

Ibid. "Why should we confine all Religion and all Learning to our own Church?"

Church?" Why indeed? And who among us does so?

P. 8, 9. "A Few at the Head of implicit Numbers, either in Church, or State, have possibly committed more Depredations upon Truth, than has any other Accident beneath the Sun." This I recommend to all my Countrymen, as a standard both of *Sense*, and *Language*.

The Remainder of p. 9, and part of the 10th let the Reader peruse, if he pleases: For my self, I can find nothing there, with any sort of Meaning, except false and scandalous Reflections upon the Church of *England*, and Compliments upon his dearly beloved Dissenters.

P. 10, 11. Dr. T. said that he heard these *Righteous over-much* had made some People mad. The Fact is true: All the Town knows it. As to our Author's Story about one *Periam*, whom I never heard of before, and his wife and most Philosophical Observations upon it; let him, who shall think it worth his while, read it, and laugh at it. I only add these other Specimens of his admirable Stile: "The same *Point* is credited by many:—Entirely *latter* to the original Disorder."—A *reigning Incident*.

P. 12. "Great and undoubted Reformation has arisen upon the Manners of the Age (wonderfully *express'd* again!) " by
" the

“ the *Itinerant's* Preaching.” This is another gross Falschhood in Fact; unless the Manners of the Age are reform'd by *Idleness*; and *Frenzy*.

P. 13. “ Suppose it should be true, that “ Popery and Fanaticism are themselves “ on this Occasion properly the Root out “ Ecclesiasticks speak from, for what is “ Popery, but &c.” Whether the *Sense* or the *Language*, be here the more extraordinary, I will not presume to determine. So again p. 14. *Their own constituent Articles.* *Ibid.* “ I hope I have cleared away the “ Circumstances of the present Controversy.” *Pluralities* are here reflected upon, and called *Enormities*. This is the stale Topick of every ignorant Creature who hates the Church. *Pluralities* are necessary in many Cases, highly expedient in others; nor could the Church well subsist without them: As the learned Mr. *Wharton* has fully proved in his *Defence of Pluralities*.

To our Charging the Methodists (as he calls them) with *Novelty*, he answers p. 15. that the *Gospel* was charged with the same. Yes; But That Charge was not true: This is.

P. 15. “ Tho' their Persuasion of being “ inspired may be supported by no Evidence or Proof to Dr. *T.* and others of his “ Cast; it may be abundantly evident to “ these

" these Persons themselves and their Fol-
 " lowers." How it can be evident to their
Followers; unless those Followers are in-
 spir'd too, or see some Miracle wrought by
 them, I cannot imagine. And as to *Them-*
selves; Dr. T. said, they have no Evidence
 of their being inspired by God, unless a
strong Persuasion may it self pass for Evi-
 dence. This Gentleman says, it may be
evident to them; tho' not to Dr. T. and such
 as he is. I answer; it cannot be evident
 to Dr. T. or any other besides themselves,
 without Miracles: Nor to Themselves nei-
 ther, without such Evidence as they can
 communicate to others; unless they can
 communicate it to others, the Evidence they
 talk of is no Evidence at all; but a mere
 Persuasion only. What he says through
 all the next Page " about a Person's feeling,
 " and enjoying a Sensation in his own
 " Breast, which it may not be possible for
 " him to make another sensible of," is no-
 thing to the Point. We are speaking of
Reason and *Proof*, not of *Sensation* and *En-*
joyment; not of any *Feeling* whether *meta-*
phorical, or *real*; whether *outward*, or *in-*
ward. *I am inspired by God* is a *Proposi-*
tion; a Proposition about matter of *Fact*:
 And can we *feel*, or *enjoy* a *Proposition*?
feel a Proposition about a *Matter of Fact*
 to be true? No; we must *prove* it by *E-*
vidence: And if we can prove it to *our-*
selves, we may impart that Proof to *any*
 N body

body else. Whether the Proof be *good*, or not, is indeed another Question. It can, in truth, be *no* Proof to the *other Person*; (Nothing but *Miracles* can reasonably satisfy him:) though it may be a good one to *Ourselves*. But we may *tell* him how we prove it to Ourselves, and make him very well *understand* us; tho' upon our bare Word he is not bound to *believe* us. In the same Page, he puts a false Quotation upon us; which proceeded either from *Fraud*, or from the most *undistinguishing Stupidity*. Those Words of Dr. T. 'Tis perfect *Phrenzy*; *all the World knows it to be false*; relate not to their bare Pretence of feeling the extraordinary Impulses of the Spirit; (tho' that's Phrenzy enough) but to their saying (supposing them to say so) " that " they see the Light of the Spirit within " them, in as *strict, proper, and literal* a " Sense, as we see the Light of the Sun, &c." To affirm which is certainly *Frenzy*; and *all the World knows it to be false*. And now let us see our Author's next Words. " Does " Dr. T. feel then for every Body? And " has every Body in the World communi- " cated to him what *their* Opinion, or Ap- " prehension is of this Matter?" No; but in that Passage he appeals to all the World, whether it be not false and frantick, to say that the *Light* of the Spirit may be seen in as *strict, proper, and literal* a Sense, as the

the *Light* of the *Sun*. And so much for the *Sophistry* about the *Evidence* of the *pretended Inspiration*.

P. 17. "The Grace of God is nothing less than Inspiration in some Shape or another." The *Shape* of *Inspiration* is a pretty odd *Expression*; but of the *Assertion* itself we shall speak in a more proper Place.

P. 18. "To convince Dr. T. as a Divine, how precipitately he has delivered himself against Inspiration" (Magisterial enough; but proper, no doubt, from such a *Superior*.) "and against any *Feeling* of the Spirit, &c." he "offers to his Reflection the 17th Article." The Article says, "*such as FEEL in themselves the Working of the Spirit of Christ.*" Read the very next Words; *mortifying the Works of the Flesh, and their earthly Members; and drawing up their Mind to high, and heavenly Things.* Who denies (Dr. T. I am sure, does not) the *feeling*, or *perceiving* of the Spirit, and his Presence with us, by his *ordinary Operations* exciting, and enabling us to live a holy Life? We thus *feel the Spirit* by *perceiving* we are good *Christians*; because *without Him we know we could not be so.* Do Mr. W. and the rest of them, when they talk of the *Spirit*, mean no more than the *ordinary Grace of God*? If so; our Dispute with them upon that Head is over.

P. 20, " Now the Dr. argues against ANY " Inspiration, unless it be attended with " Miracles." This is utterly false: Inspi- ration is twofold, *Ordinary*, and *Extraor- dinary*. The *Grace* of God is *ordinary* Inspiration, against which Dr. T. does not argue; nor is he speaking of *that*, when he asks the Question, Do they work Mira- cles? So that Mr. S's Recital of the two Collects, in which the Word *Inspiration*, (meaning ordinary Inspiration, the Grace of God) is mention'd, was altogether imperti- nent. [As was, by the way, his Recital of another Collect with respect to the *New Birth*. What Divine of the Church of *England* denies the *New Birth*?] But *extraordinary Inspiration* (of which alone the Dr. was there speaking) ought to be made evident to the Person himself by some clear Proof, and to others by Miracles, *Ibid*, " The Office for ordaining Deacons " expressly says, *Do you trust that you are " moved by the HOLY GHOST?*" Meaning, say I, the *ordinary* Motions of the *Holy Ghost*, not the *extraordinary*. And so Mr. S's formal Argumentation, " Now give me " Leave, &c." might well have been spar- ed. I agree with him that the *Holy Ghost* is concern'd IN (for I would say IN, which is *Sense*, not UNDER) the Work of Regene- ration to make a real Christian; as well as in

in the Work of Ordination to make a real Minister.

P. 21. " Indeed the Dr. speaking against
 " ANY *Impulses* or *Assurances* of the Spirit,"
 [This is utterly false, as we have partly
 seen, and partly shall see] " would seem
 " himself to allow something of that Do-
 "ctrine," *that is, the Grace of God.* " But
 " then *presently*" (*i. e. presently BEFORE*)
 " demonstrates he meant it not at all."
 Here, and in what follows, the Dr. is accus'd
 of Hypocrisy, Prevarication, and Self-Con-
 tradiction. Let us see *Why.* " There is
 " (says he) such a thing as the Operation,
 " and Influence of the Holy Spirit upon
 " our Souls, tho' we cannot distinguish it
 " (the Article says otherwise, that such FEEL,
 " &c." This, I answer, has been accounted
 for already) " from the Operations of our
 " Minds, is not only granted but, &c. This
 " looks right, I easily grant. But take
 " what he says on this Head in the *other*
 " Paragraph" ['Tis the *same* Paragraph]
 " of the same Page along with it. This
 " now, [This *Impulse*, or Operation of the
 Spirit]" *This ? Which ?* The Dr. is here
 speaking not of *ordinary*, but *extraordi-*
nary Impulse; and this Writer, to make
 him contradict himself, represents him, as
 speaking of *ordinary Grace*—— " if any
 " thing more be meant by it——than a
 " good Conscience, and the Comforts of the
 " Holy

“ Holy Ghost *consequent* upon it (which
 “ who denies?) is perfect Enthusiasm, &c.
 “ Now if this be not saying, and unsaying
 “ in Religion, and really disbelieving the
 “ Point in every Shape; I appeal to the
 “ meanest Reader, who will examine this
 “ Passage with the least Attention.” Had
 this Writer himself examin’d it with the
 least Attention, join’d with the least Judgment,
 and Honesty; he had not made this hideous
 abusive Outcry without any sort of Occasion
 given him. The Case stands plainly thus. In
 one place the Dr. allows the ordinary, powerful,
 tho’ unperceiv’d, Operations of the Holy Spirit,
 or in different Words, *the Grace of God*: In the
 other Place he disallows the *extraordinary* inward
Feeling, Hearing, and Seeing. Where is the
 Contradiction; the Saying, and Unsaying?
 How is this really disbelieving the Grace of
 God, and Inspiration in every Shape?

He goes on p. 22. “ A good Conscience!
 “ Does this come up to the Sense of the
 “ Article, and the Collects I have quoted?”
 It cannot well *come up to it*; because it
 has *nothing to do with it*. But distinguish-
 ing one thing from another is not our Au-
 thor’s Talent. “ And the Comforts of the
 “ Holy Ghost consequent upon it! The
 “ Reader will observe the Dr. makes the
 “ Comforts of the Holy Ghost *dependent*
 “ upon the Conscience of a Christian.” The
 Dr.

Dr. does not say *dependent*, but *consequent*; and 'tis true that the Comforts of the Holy Spirit *follow* upon a good Conscience.—

“ And in effect no other than, or different from, his Conscience.” [This *or different from* is no Sense: But That by the Way.]

That is; *two things*, one of which is *consequent* of the other are in effect *the same*.

This is Nonsense indeed; but 'tis *his own*, not the Dr's. “ Whereas a good Consci-

“ ence would produce these Comforts it “ self.” I answer, First, There could be

no *good Conscience* at all, without the Holy Spirit, because no *good Works*: And so the

Comforts consequent upon a good Conscience may be properly called the Comforts of the

Holy Spirit, to whom that good Conscience is owing. Secondly, Besides the *natural*

Comforts of a good Conscience, there may be, and without doubt are, the *supernatu-*

ral ones of the Holy Spirit. And as He is distinguish'd by the Name of the *Com-*

forter; ALL spiritual Consolations, of what Kind soever, are properly ascrib'd to *Him*.

“ So that he affords the *Holy Ghost* no other “ than an unnecessary Office.” No such

Matter; as I have just now shewn. “ A “ true Divine would place the Office, and

“ Power of the *Holy Ghost antecedent* to a “ good Conscience, not *after* it.” *Both*; if

you please. What follows to the end of the Page is fully answer'd already.

P. 23. "As this is the utmost the Dr. grants, and since he acknowledges *no farther* about the Holy Ghost, &c." What a Calumny is this! Because the Dr. in *this Passage* mentions but *one Thing* concerning the *Holy Ghost*, having no Occasion to mention any more; and that too only by the Bye, and in a Parenthesis; therefore this is the *utmost* he grants, he acknowledges *nothing farther*, concerning the Third Person in the adorable, and ever blessed Trinity, the *Holy Ghost*, the Comforter, the Inspirer, the Sanctifier. Does he not in *this very Discourse* several times mention the *Grace of God* as necessary, nay in *this very Passage*, does he not say that *without it we can do no good Thing*; tho' Mr. S. takes care to leave those Words out? He proceeds. "Certainly he appears to know nothing of his *first Working*, his *Renewals*, his *away independent Efficacy*, nor consequently *really believes any thing about it*. This is Natural Religion all over, cloath'd with Words only *seemingly* of another Import. He may abuse the Methodists, and all the Dissenters" [Dr. T. has abused none of them, but has been, and here is, very much abused himself] "as much as he pleases; but truly, when Ecclesiastical Persons *seem* to believe, but do not *verily* believe, &c. such a Conduct must confirm *Deism*, &c." The Man was here writing

writing about the *Holy Spirit of God*: But with *what sort of Spirit* he wrote, let any indifferent Person judge. There is not a Divine in Christendom, that has more zealously preached *Christ* in the *strictest Sense*, the *absolute Necessity of Christianity as such*, and as distinguish'd from *Natural Religion*, the *Necessity of God's Grace*, and the *whole Mystery of Godliness*, than *Dr. Trapp*: And this is well known to the World. Yet because he is not a *Calvinist*; this Man will not allow him to be a *Christian*. And the same is to be said of the main Body of the Establish'd Clergy. But because they are not *Calvinists*, must they needs be *Pelagians*, *Socinians*, or *Deists*? Who among us denies *Free Grace*, as consistent with *Free Will*, (the Denial of which latter destroys all Religion;) *Grace*, as a *supernatural Assistance*; or even *Justification by Faith only* stated and understood as it ought to be, according to the main Scope, and Tenor of Scripture; one Passage being compared with, and explain'd by another? This *weighty* Writer, however, is mistaken in thinking that our thirty-nine Articles are form'd upon the *Calvinistical Plan*: The Contrary is well known to learned Men; and has been abundantly proved by several of them. If the *Papists* and *Infidels* are employing THESE THEIR TOOLS to revive the *Quinquarticular Controversy* among

us, which has been dead, and bury'd these threescore Years (Bishop Bull having entirely put an end to it) and to set us at variance again about *Predestination*, *Justification*, &c. upon my Word, the *Tools* they work with will fail them; *Men of Learning* (as many of the old *Calvinists* were) are required for such a Task: The *Seagraves*, and the *Whitefields* will never do the Business.

P. S. This Writer of so great *Erudition*, *Modesty* and *Charity*, refers us to *another Work of his own*; in which, belike, he proves that our Bishops, and Clergy, are *Novelists*, quite in the Wrong about the Sense of the thirty-nine Articles, or subscribing them against their Consciences. For my own Part, I assure him, I have read so much of *his Writing* (that is, this Pamphlet) that I will never read any more. I would only advise him, before he writes again, to learn *common English* at least. It would be too severe to impose *any other Language* upon him.

F I N I S.

E R R A T A.

P. 8. l. 2. read Writers. P. 26. l. 23. read Righteous.